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Chāndogya Upaniṣad

With the Commentary of
ŚAṄKARĀCĀRYA

Translated by
SWĀMĪ GAMBHĪRĀNANDA

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With the Commentary of
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Translated by
SWĀMĪ GAMBHĪRĀNANDA

ADVAITA ASHRAMA
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CALCUTTA 700014

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MUDRAN SILPI, CALCUTTA 700010
AND PRINTED BY HIM AT
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18 HEM CHANDRA NASKAR ROAD
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PUBLISHER'S NOTE

This edition of the *Chāndogya Upaniṣad* is a companion volume to the translator's *Eight Upaniṣads* published by us. Together with the monumental work on the *Bṛhadāraṇyaka Upaniṣad* by Swami Madhavananda, which is also published by us, it brings to completion the English translation of the commentary of Śaṅkarācārya on all the ten principal Upaniṣads. We have already published the translator's masterly English rendering of the *Brahma-Sūtra Bhāṣya of Śaṅkarācārya*. The English version of Śaṅkara's commentary on the *Bhagavad-Gītā*, now under preparation by him and to be published by us in due course, will complete the *prasthāna-traya* (the three source-books) of the Vedānta darśana from the Advaita point of view and fulfil a long-felt need in this respect.

The *Chāndogya Upaniṣad* forms the last eight chapters of the *Ṣhāndogya Brāhmaṇa* of the *Sāma-Veda*. It is the second biggest of the major Upaniṣads, next only to the *Bṛhadāraṇyaka*. It seems to have been an important source-book for the author of the *Brahma-Sūtras*, as he makes copious references to its numerous topics, which may be as many as one hundred and thirty according to some scholars. Śaṅkarācārya also held this Upaniṣad in great esteem. He has cited profusely from it in his *bhāṣya* on the *Brahma-Sūtras*.

This Upaniṣad introduces us to such endearing and earnest seekers after truth as Nārada, Satyakāma, and

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Śvetaketu, as well as such sagely and compassionate teachers as Āruṇi, Sanatkumāra, and Prajāpati. The central teaching of Advaita Vedānta is brought home to us by striking similes and matching metaphors, through a threadbare analysis of appearance and reality, pointing out at the same time the one spiritual entity underlying all diversity of names and forms, namely, Ātman or Brahman. One of the *mahāvākyas* (great spiritual dictums) of the Vedānta finds its place here: *Tat-tvam-asi* (That thou art). Further, it makes a grand declaration: *Sarvaṁ-khalu-idaṁ-brahma* (All this is verily Brahman), thus providing a direct revelational basis for Advaita.

The immensely human and interesting episode of Indra (leader of the *devas*) and Virocana (leader of the *asuras*) becoming disciples of Sage Prajāpati, occurring here, highlights the distinction between materialism (with its bitter fruits of egotism, selfishness, love of body, and other vices) and spirituality (with its blessings of peace, selflessness, love of others, and other virtues). This Upaniṣad contains some sublime flashes of spiritual light, which are capable of dispelling our doubts and darkness of ignorance (*avidyā*) and leading us to a correct understanding of the nature of the Self and eventual enlightenment by undertaking the requisite *sādhanā* (spiritual practice)

The *Chāndogya* has two other unique features. Being a part of the *Sāma-Veda*, which specializes in the discipline of metrical chanting, it gives great importance to the Word. Meditation on *Om* is enjoined at the very beginning, which is then followed by an expo-

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sition of the identification of the Word with Prāṇa, individual and cosmic. It can be noted that what the *Māṇḍūkya Upaniṣad* treats aphoristically is dealt with here elaborately. The other feature unique to this Upaniṣad is that it is a treasure-house of several important *vidyās* or meditations, such as the Śāṇḍilya-vidyā, the Antarāditya-vidyā, the Saṁvarga-vidyā, the Madhu-vidyā, etc. These meditations, though now seldom in vogue, undoubtedly served as chief spiritual disciplines during a significant period of the Indian people in their past religious life.

There are several currents of metaphysical and mystical thought flowing in this Upaniṣad. The great merit of the commentary of Śaṅkarācārya is that it unites these diverse currents into a single stream of philosophy. It is the oldest extant *bhāṣya* on this ancient Upaniṣad; but for it, the true import of many of the obscure passages and the meaning of several of the archaic images and meditations would have remained beyond the comprehension of ordinary people. As in his *bhāṣya* on the *Bṛhadāraṇyaka*, here too the Ācārya's interpretation is exhaustive and meticulous. It is an admittedly difficult task, but the learned translator has rendered it into English with considerable ease and felicity.

It is our privilege to take this opportunity to offer our heartfelt thanks to Sri S. R. Banerjea, Advocate, Supreme Court of India, living in Calcutta, who has been instrumental in collecting generous donations and extending financial help to us towards the publication of this long-awaited book.

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We fervently hope that this book also will be welcomed by the lovers of the Upaniṣadic lore with the same eagerness and enthusiasm as the *Eight Upaniṣads* and the *Brahma-Sūtra Bhāṣya* were received earlier.

Advaita Ashrama, Mayavati
Date: 31 August 1983

PUBLISHER

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CONTENTS

Introduction	...	xiii
Chapter I	...	3
Chapter II	...	96
Chapter III	...	166
Chapter IV	...	244
Chapter V	...	312
Chapter VI	...	406
Chapter VII	...	503
Chapter VIII	...	571
Appendix	...	675
Index to Text	...	681

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KEY TO TRANSLITERATION AND PRONUNCIATION

		Sounds like			*Sounds like*
अ	a	o in s*o*n	ड	ḍ	d
आ	ā	a in m*a*ster	ढ	ḍh	dh in go*dh*ood
इ	i	i in *i*f	ण	ṇ	n in u*n*der
ई	ī	ee in f*ee*l	त	t	French t
उ	u	u in f*u*ll	थ	th	th in *th*umb
ऊ	ū	oo in b*oo*t	द	d	th in *th*em
ऋ	ṛ	somewhat between r and ri	ध	dh	theh in brea*the h*ere
			न	n	n
ए	e	a in ev*a*de	प	p	p
ऐ	ai	y in m*y*	फ	ph	ph in loo*p-h*ole
ओ	o	o in *o*ver	ब	b	b
औ	au	ow in n*ow*	भ	bh	bh in a*bh*or
क	k	k	म	m	m
ख	kh	ckh in blo*ckh*ead	य	y	
ग	g	g (hard)	र	r	r
घ	gh	gh in log-*h*ut	ल	l	l
ङ	ṅ	ng	व	v	v in a*v*ert
च	c	ch (not k)	श	ś	sh
छ	ch	chh in cat*ch h*im	ष	ṣ	sh in *sh*ow
ज	j	j	स	s	s
झ	jh	dgeh in he*dgeh*og	ह	h	h
ञ	ñ	n (somewhat)	ं	ṁ	m in hu*m*
ट	ṭ	t	ः	ḥ	half h in hu*h*!
ठ	ṭh	th in ant-*h*ill			

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LIST OF ABBREVIATIONS

Ā.G.	...	Ānanda Giri
Ai.	...	Aitareya Upaniṣad
Ai. Ā.	...	Aitareya Āraṇyaka
Āp.	...	Āpastamba Dharma-Sūtras
Bṛ.	...	Bṛhadāraṇyaka Upaniṣad
Ch.	...	Chāndogya Upaniṣad
B.G.	...	Bhagavad Gītā
B.S.	...	Brahma-Sūtras
H.S.	...	Hiraṇyagarbha-Sūkta
Īś.	...	Īśāvāsya Upaniṣad
Jā.	...	Jābāla Upaniṣad
Ka.	...	Kaṭha Upaniṣad
Kau.	...	Kauṣītakī Upaniṣad
Ke.	...	Kena Upaniṣad
M.	...	Manu Saṁhitā
M.N.	...	Mahānārāyaṇa Upaniṣad
Mā.	...	Māṇḍūkya Upaniṣad
Ma. Br.	...	Maṇḍala Brahmaṇa
Mbh.	...	Mahābhārata
Mu.	...	Muṇḍaka Upaniṣad
Muk.	...	Muktika Upaniṣad
Nṛ.	...	Nṛsimha-uttara-tāpanī-Upaniṣad
Nṛ. Pu.	...	Nṛsimha-pūrva-tāpanī-Upaniṣad
Pr.	...	Praśna Upaniṣad
Śv.	...	Śvetāsvatara Upaniṣad
Tai.	...	Taittirīya Upaniṣad
Tai. Ā.	...	Taittirīya Āraṇyaka
Tai. B.	...	Taittirīya Brāhmaṇa
Tai. Sam.	...	Taittirīya Saṁhitā

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V.P.	Viṣṇu Purāṇa
Y.V.	Yajur-Veda

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INTRODUCTION

The *Chāndogya Upaniṣad* forms a part of the Brāhmaṇa of the Talavakāra section of the Sāma-Veda. We present to the readers a translation of the text and the Commentary of Śrī Śaṅkarācārya, with notes of Ānanda Giri added wherever found necessary. For the text and commentary we have generally depended on the publication of Gīta Press, Gorakhpur, but some other publications have also been consulted. The translator is thankful to Swāmīs Sumedhānanda and Ātmārāmānanda, as also to the Advaita Ashrama, for the invaluable help rendered by them, without which this difficult task would not have been possible.

The major portion of this Upaniṣad consists of *upāsanās*, the import of which is a little difficult to understand. Therefore, the translator's article under the heading 'Upaniṣadic Meditation' contributed to *The Cultural Heritage of India*, Vol. I, with some important discussions on *upāsanā* incorporated into it, is included below with the permission of the authorities of the Ramakrishna Mission Institute of Culture, Calcutta. It is hoped that this will facilitate easier understanding of the antiquated process of preparing the mind to enter into the abstruse philosophy of the Upaniṣads.

Upāsanā, which is here roughly translated as Upaniṣadic meditation, aimed in part at engendering higher mental attitudes with regard to the daily

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avocations, social contacts, and religious pre-occupations.[1] This path of inner transformation, in the midst of outward conformity, was worked out in all its philosophical bearings and practical details by men of action among whom were some Upaniṣadic king-saints (*rājarṣis*), who were conscious of the efficacy of the path as well as of their monopoly of this. In the *Bṛhadāraṇyaka Upaniṣad* (VI.2.8), King Pravāhaṇa Jaivali says to the Brāhmaṇa Gautama, 'Before this, this knowledge did not reside in any Brāhmaṇa.' In the *Chāndogya* (V.3.7), too, the same king says to Gautama, 'Before you, this knowledge reached no Brāhmaṇa, and hence in all the worlds the Kṣatriyas had their supremacy.'[2]

MEDITATION IN EVERYDAY LIFE

To our forebears no philosophy had any claim to recognition unless it had some bearing on life. To illustrate the point, let us cite some concrete examples from the Upaniṣadic texts.

The chanting of the Vedas was the daily duty of the students of those days. But lest it should degenerate into a mechanical process, the students were encouraged to add a little reflection in the form of *upāsanā* to this routine work. The *Chāndogya* (I.3.8–9) says, 'One should reflect on the *sāma* with which one would eulogize, on the Ṛk on which the *sāma* rests, on the seer who saw the Ṛk verses, and one should reflect on the deity which one would eulogize.' In the *Taittirīya*

[1] Ch. I.1.10; Br. I.4.7.
[2] Cf. Ch. V. 11; I.8.

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(I.3.1–4), we read on the *saṁhitā-upaniṣad*, or the meditation based on the conjunction of letters, where the idea is to lead the pupil's mind from the mere composition of the words to the universal fact of four factors involved in all conjunctions, viz the two component parts of a pair, their actual association, and the resulting whole.

Take another, and a more sublime, meditation, the well-known *Pañcāgni-vidyā* (the meditation on the five fires).[1] The whole world, sentient and insentient, is here thought of as a group of factors in a cosmic sacrifice involving five successive fires arranged in the order of their subtleness; and they are all knit together through a spirit of self-sacrifice, so that a new creation may emerge, new life may come into existence, at every stage. Thus faith is poured as an oblation in heaven, which is the highest of the fires; and, as a consequence, the lunar world—the world of manes—comes into existence. The moon is then poured as an oblation in the second fire, viz the rain-god; and so rain pours on earth, which is the third fire. From this sacrifice grows food, which is offered to man, who is considered as the fourth fire, from whom comes the seed. The fifth fire is the wife. The most familiar emergence of life is witnessed at child-birth. The ancients were bold enough to look on all things and processes from a higher intellectual and spiritual plane. To their spiritual vision, the father, the mother, and the gods who presided over the organs were all agents in a sacrifice bringing new life into existence. As the

[1] Br. Vi.2; Ch. V.4–10.

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cosmic counterpart of this outlook on conjugal relationship, we are asked to think of the other world, i.e. heaven, as fire, the sun as its fuel, the rays as the smoke of that fire, day as the light of the fire, the directions as charcoal; or of the cloud-god as fire, the year as its fuel, the clouds as smoke, lightning as light, thunder as charcoal; and so on and so forth.

One of the grandest conceptions of life as a sacrifice is to be found in the *Chāndogya* (III.16–17), which by the way, is the richest storehouse of Upaniṣadic meditation. This Upaniṣad says, 'Man himself is a sacrifice', and shows in detail how this can be so. Man's life, divided into three stages, is compared to the three periods in a sacrifice called *savanas*. Each period is given to its proper deities. The first stage is presided over by the Vasus, who work for life's stability, for life requires the utmost attention during this period. They are succeeded in youth by the Rudras, the energetic gods, who are often cruel. Consequently, a man must be extremely judicious in what he does in his youth. Old age is presided over by the Ādityas who attract everything towards them. Men, then attracted by the higher forces, prepare for the final departure after making their best contribution to the world. In this connection, we are also asked to look on distress caused by hunger and thirst as *dīkṣā* (initiation) into a higher life of struggle and achievement; on charity, non-killing, truth, etc. as *dakṣiṇā* (offerings to the performers of our sacrifice, i.e. to our good neighbours); on merriment and laughter as hymns and songs to the gods; and on death as the bath after the sacrifice is completed.

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There are many other practical hints for transforming life into a spiritual discipline. The *Bṛhadāraṇyaka* (V.11) instructs us to look on death and disease as *tapasyā* (penance): 'This indeed is excellent austerity that a man suffers when he is ill.... This indeed is excellent austerity that a man after death is carried to the forest.... This indeed is excellent *tapasyā* that a man after death is placed on the fire.'

These meditations are often directed towards Reality or God. The *Chāndogya* gives a practical hint as to how one can be in the constant presence of Reality in the midst of daily duties: 'The Ātman is in the heart, ...he who meditates thus goes to heaven every day' (VIII.3.3). Surely, it does not cost one much to bear constantly in mind that the heart is the temple of God from which He is directing and watching all our activities. The same idea is involved in the *Bṛhadāraṇyaka* (III.7) conception of *antaryāmin* (the inner Ruler).

THE MEANING OF *UPĀSANĀ*

Thus far we have dealt with some Upaniṣadic meditations which are linked up with life and in which Vedānta is reduced to practice. But '*upāsanā*' is a much more comprehensive term and covers not only a life of action, but actionless life as well. Let us, then, first understand what the word '*upāsanā*' exactly means. Literally, it means sitting near, mentally approaching an ideal. *Upāsanā* is sometimes referred to by such words as '*upaniṣad*', '*darśana*', '*veda*', etc. which terms lay emphasis on the several aspects of Upaniṣadic meditation. It is firstly a secret thing, to be diligently

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protected as one's own, and not to be merely talked or argued about or exposed to the derision of the common people. Besides, it is a mental attitude with regard to things which are not to be looked upon as detached entities, but are to be linked up with their higher aspects in a cosmic whole. And that attitude again has to change into an experience, the whole personality getting transformed and elevated thereby. It is both an objective outlook and a subjective realisation.

In Vedāntic literature, we come across several definitions of this term. In the *Vedāntasāra* the definition runs thus: '*Upāsanā* is a kind of mental process relating to the qualified Brahman (Saguṇa Brahman), such as, for instance, the *Śāṇḍilya-vidyā*.'[1] This distinguishes *upāsanā* from *jñāna*, knowledge, which is not a process. But the above definition is not comprehensive enough. For, in the Upaniṣads, we have not only *Brahma-upāsanā*, but also *abrahma-upāsanā*, i.e. it has as its object not only the qualified Brahman, but much more that is not Brahman. Śaṅkara, accordingly, defines *upāsanā* thus in his commentary on the *Bṛhadāraṇyaka* (I.3.9): '*Upāsanā* is mentally approaching the form of the deity or the like, as it is presented by the eulogistic portions of the Vedas relating to the objects of meditation, and concentrating on it, excluding conventional notions, till one is completely identified with it, as with one's body, conventionally regarded as one's own self.'[2]

[1] *Vedāntasāra*, 12. Also see Ch. III.14.1–2 and Bṛ. V.6.1.

[2] Cf. His introduction to the *Chāndogya*, and Commentary on B.S. I.1.4.

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So, according to Śaṅkara, the object of meditation may be any object or any deity or Brahman. Besides, it is essentially a mental process, and aims at a knowledge of the object through identification. But *upāsanā* itself is not knowledge. It may be helpful to realisation, through the purification of the mind, but by itself it falls far short of realisation. The processes of knowing and meditation are both mental acts, to be sure, but knowledge of an object is not subject to the option of the knower. The *Pañcadaśī* (IX.74–82) brings out this distinction very aptly: 'Knowledge is determined by the object, but *upāsanā* is dependent on the subject.' Besides, *upāsanā* implies a meditator, an object of meditation, and an uninterrupted thought. Unless the meditator is aware of himself as distinct from the object of meditation *upāsanā* is not possible. The *Pañcadaśī* also emphasises the element of faith in *upāsanā*. One must have faith in the object and the process of meditation as taught by the scriptures and the teacher. Knowledge does not presuppose any such faith. Another point to note is that the objects of *upāsanā* are not mere imaginary things or concepts, nor need they be real in the ordinary sense of the term; but they are presented by the scriptures. Again, *upāsanā* is a process of building up from the bottom upward, expanding the ego at every step, whereas knowledge achieves its object rather in a negative way by removing ignorance. Thus knowledge and meditation are entirely different.

Our next difficulty is with regard to *nididhyāsana*, which term also is roughly translated as meditation. Some Vedāntists, too, would think of *nididhyāsana* as

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meditation in the ordinary sense of the term. But Sureśvara in his *Vārttika* is at pains to show that this can never be so. In the *Bṛhadāraṇyaka* (II.4.5), Yājñavalkya says to Maitreyī, his wife: 'The Self is to be seen, to be heard of, to be thought of, and to be made an object of *nididhyāsana*. Everything is known when the Self is seen through hearing, thinking and realisation (*vijñāna*).' Commenting on this, Sureśvara says that the use of the word *vijñāna* in the second sentence, in place of *nididhyāsana* in the first, shows that *nididhyāsana* is not ordinary meditation, but a meditation of a higher order in which there is no sense of exertion of will, no conscious employment of the thinking process, and no intellection whatsoever. It is the constant presence of a conviction of the form 'I am Brahman', and yet falls just short of *aparokṣānubhūti* or the direct realisation of the Self.

Upāsanā is the pre-eminent means to *nididhyāsana*. The latter is necessarily preceded by *vicāra*, discrimination, between the Self and the not-Self, whereas *upāsanā* does not depend on *vicāra*, but on faith in the teachings of the scriptures and the teacher.

CLASSES OF *UPĀSANĀ*

A brief survey of the different classes of *upāsanā* will clarify our ideas about this word. We have already spoken of *Brahma-upāsanā* and *abrahma-upāsanā*. Of *Brahma-upāsanā*, however, there has been mention of only one aspect, viz meditation on Personal God, immanent or qualified Brahman. But there is a school of Vedantists who think that it is possible to meditate

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on the transcendental or absolute Brahman as well. The author of *Pañcadaśaī* accepts (vide Dhyānadīpa) *upāsanā* of the supreme Brahman— 'From the verse in the *Gītā*, "That which is attained by the Sāṅkhyas, That is attained even by the Yogins" (V.5), it is understood that, just as the Sāṅkhya (Path of Knowledge) assisted with contemplation, i.e. the Vedāntic *vicāra* called *śravaṇa*, is a means to realise Brahman, so also is yoga, i.e. *upāsanā* of the unqualified Brahman. It cannot be said that *upāsanā* of the unqualified Brahman has no sanction. In the *Praśna Upaniṣad* it is stated, "... any one who meditates on the supreme Puruṣa with the help of this very syllable *Om*, as possessed of three letters ... ." Here meditation is enjoined on the unqualified Brahman itself. In the *sūtras*, "Bliss and other characteristics of the principal entity (i.e. Brahman) are to be combined" (B.S. III.3.11), and, "All the (negative) conceptions of the Immutable are to be combined..." (B.S. III.3.33), Vedavyāsa, the author of the sūtras, has stated that the unqualified Brahman should be meditated on by concentrating on the aggregate of positive and negative qualifications, viz "It is Knowledge", "It is Bliss", etc. and "It is not gross, not minute", etc. which are asserted about the subject of meditation. You cannot insist that where a combination of qualities such as Bliss etc. are mentioned, there the unqualified Brahman is not meant. For it is possible to perform (*ahamgraha-*) *upāsanā* by thinking, "I am verily the partless, homogeneous Brahman indicated by such qualifications as 'It is Bliss', etc. and 'It is not gross', etc.", without thereby violating Its being without any qualities. By meditating thus, the unqualified

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Brahman is realised in course of time' (*Siddhānta-leśa-saṅgraha*, III.8).

Most Vedāntists would not agree with this, since the absolute Brahman cannot be the content of any thought or meditation. When properly analysed, it would seem that the controversy hinges on the meaning we give to the word *nididhyāsana*. If by this word we mean ordinary meditation, then surely there can be no *upāsanā* of the absolute Brahman; for, however we may try, we can have no image, or concept in our minds higher than that of the qualified Brahman. If, on the other hand, *nididhyāsana* means meditation of the higher order, as defined by Sureśvara, we may have meditation on the absolute Brahman. But for clarity of thought and expression, we shall be well advised not to call it *upāsanā* but *nididhyāsana*, not a form of mental activity, but a flow of conviction. This 'higher meditation' is essentially nothing more than an intensification of the vision of the Truth received initially from the scriptures and the teacher through *śravaṇa* (hearing). The first introduction to Truth and the last consummation do not differ in their contents, but only in their intensity of realisation.

From another standpoint the *upāsanā*s may be placed under three heads: First, those which are connected with sacrifices etc. actually being performed, *aṅgāvabaddha*, and are calculated to heighten the results of the sacrifices; for, according to the Vedic people, though the sacrifices are efficacious by themselves, when they are conjoined with meditation they lead to greater results.[1] Secondly, there are those

[1] Ch. I.1.10..

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meditations which are neither connected with actual sacrifices nor with Brahman, but are calculated to lead to heaven or yield other cherished results. In 'Look on the Ṛk as the earth and the *sāma* as fire'[1], we have an example of the first class. This class of *upāsanā* is found in the *Chāndogya*, from the beginning of Chapter I to the end of the twenty second section of Chapter II. But in looking on death and suffering etc. as penances,[2] described earlier, we have an example of the second class. Here, *pratīkas* like *Om*, images of deities described in the Purāṇas, and the Tāntric *yantras* are used. Thirdly, there are the *Brahma-upāsanā*s which lead to Liberation through stages (*krama-mukti*).

From still another point of view, there are two kinds of *upāsanās—Brahma-upāsanā* (direct meditation on Brahman) and *pratīka-upāsanā* (indirect meditation based on symbols). Meditation on Brahman by attributing qualities like bliss, fearlessness, immortality, etc. to It is *Brahma-upāsanā*. But these qualities in no way point to the real nature of Brahman; they are mentioned by the scriptures only to facilitate *upāsanā*. When the mind, weighed down by past impressions of temporal objects and unable to free itself from them, fails to dwell solely on the idea of Brahman, but concentrates on any temporal emblem (*pratīka*) by imposing the idea of Brahman on it,—that is called *pratīka-upāsanā*. (*Pratīkas* are also used in the *upāsanās* of deities). A *pratīka* is a symbol such as a *śālagrāma* (the aniconic stone symbol of Viṣṇu), an

[1]Ibid. I.6.1.
[2]Bṛ. V.11.1.

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image, a name etc. The ideas of the deities to be meditated on are fastened on these symbols.

The emblematical meditations are of two different kinds—*sampad-upāsanā* and *adhyāsa-upāsanā*. When we take up a symbol of a lower order and by virtue of similarity superimpose on it the qualities etc. of a higher thing, we have *sampad-upāsanā* or meditation based on similarity, through which we reflect not on the lower order of things, but on the higher ones, which the lower things symbolise.[1] In fact, the lower things are here raised through similarity to their higher correlates, where they find their fulfilment. For example, *sampad-upāsanā* is enjoined in 'Air indeed is the place of merger' (Ch. IV.3.1). Thus in the *Bhāmatī*[2] we read: 'The Viśvedevas (All-gods), who are innumerable, have a similarity with the infinite mental modifications. Therefore the Viśvedevas are superimposed on the mind; the mind itself is considered as though non-existing, and the Viśvedevas alone are meditated on. As a result of such a meditation one attains the infinite worlds.[3] . . . But in *adhyāsa-upāsanā* the symbol itself predominates and on it are superimposed the qualities etc. of the deity, as for instance, "Meditate on the mind as Brahman"[4], or "The sun is Brahman, this is the instruction".[5] But the old philosophers were careful to warn us that there can be no direct meditation on God so long as the mind

[1]Cf. *Kalpataru* on B.S. I.1.4; Bṛ. III.i.6–10.
[2]On B.S. I.1.4.
[3]Cf. Ch. VII.3.
[4]Ibid. III.18.
[5]Ibid. III.19.

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hovers in the plane of symbols.[1] It is only when we can transcend the grosser world that we are vouchsafed a higher realisation of the Deity.

In referring to *sampad-upāsanā*, or meditation based on resemblance, Śaṅkara writes:[2] 'By this is meant a meditation, by virtue of some point of resemblance, on rites with inferior results, like *agnihotra*, as rites with superior results; or it is a meditation on some part of the lesser rite as these very results. Even when people try with all their ardour to undertake measures to bring about certain ends, they may fail of their object because of some defect. So a man, who regularly tends the sacrificial fire, takes up any rite, such as *agnihotra*, that suits him, and if he happens to know the results of particular rites, meditates that the rite before him will produce the results he seeks. Otherwise, it would be impossible for people of even the upper three castes, who are qualified for them, to perform the *rājasūya, aśvamedha*, *naramedha*, and *sarvamedha* sacrifices... They can attain those results only by means of the meditation based on resemblance.' This meditation may be of two kinds, in accordance as we aim at the superior rite as a whole or at its results. With regard to the first, Śaṅkara has referred to *agnihotra*. As for the second kind, in *Bṛhadāraṇyaka* (III.1.8) we read that since there are three kinds of oblation, viz those that blaze up, those that make noise, and those that sink into the earth, therefore through them one attains the bright heaven, the uproarious world of the manes, and the lowly human world, respectively.

[1]B.S. IV.1.4.

[2]Commentary on Bṛ. III.1.6.

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Upāsanā may be undertaken either with a desire to secure the various results described in the relevant sections of the Vedas, or without such a desire, but only to adore God, from which follows purification of the mind and subsequent realisation of the supreme Brahman. It is very clearly mentioned in the scriptures that the results of mere rites and duties, unassociated with *upāsanā*, are inferior to the results of *upāsanā*'—By rites and duties one attains the world of manes; through *upāsanā* the world of gods'. Now, a question may arise as to why *upāsanās* motivated by a desire to secure personal benefits are included at all in the Upaniṣadic portion of the Vedas. This is done with the high purpose of urging people to cultivate dispassion towards results of rites and duties, and also of *upāsanās*. For, even the Brahmaloka, which is the highest attainment through rites such as *aśvamedha*-sacrifice, or through *upāsanās* such as *Pañcāgni-vidyā*, or through the practice of life-long celibacy, is but impermanent. At the end of a cycle of cosmic creation, those who had attained Brahmaloka must suffer rebirth in a new cycle of creation. Similar is the fate of those who practice *pratīka-upāsanā*, for its result is the attainment of the world of lightning. In fact, even the highly ragarded *Brahma-upasanā*, while it results in the meditator reaching the Brahmaloka and finally merging in Brahman after aeons of living in that world, is nothing compared to realisation of Brahman here in this very life by practising *nididhyāsana*. And for this *nididhyāsana* the pre-requisites are discrimination between the real and the unreal, and utter disregard for enjoying this world or the other.

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Thus, we have an answer to the question raised above. It must, nevertheless, be remembered that rites and duties or *upāsanā* are not to be totally overlooked. The former performed without desire to gratify oneself destroy the natural tendencies of the mind, and bring it under control, and *upāsanā* enables one to turn this mind inward. Only such a mind is fit to receive instructions about the knowledge of Brahman. This complementary relation between rites and duties, *upāsanā*, and knowledge of Brahman, is the elusive reason why the former two are presented at the beginning even of the Upaniṣads.

UPĀSANĀ AND DEVOTION

There is no significant difference between the essential natures of Vedic *upāsanā* and *bhakti* as known today. In fact, one may state that *bhakti* is a form of *upāsanā*. An aspirant can perform *upāsanā* also of things other than Brahman and the deities. But *bhakti* is directed only towards God or deities. In this way, the scope of *upāsanā* is wider than that of *bhakti*. Saṅkarācārya has taken *upāsanā* and *bhakti* to imply the same thing (vide commentary on Br. I.4.10). *Bhakti* is usually a discipline of the Dualists. We have seen that though *upāsanā* is an aid to the Non-dualists, its practise involves a sense of dualism. Even where a votary thinks of himself as identical with his deity during worship, following the dictum 'One should worship the deity by deifying oneself', or in the Tāntric worship where an aspirant tries to imagine identity between his own body and that of the deity, through what is called *nyāsa*, we may reasonably draw their

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similarity with the Vedic *ahamgraha-upāsanā*. Certainly no non-dualistic knowledge is involved in these practises, though they may be aids to acquire that.

Some other factors of interest are that, in both upāsanā and bhakti, the practice of vicāra, discrimination, is of secondary importance as compared with faith and love. As in upāsanā, there are grades of bhakti. The saguṇa-bhakti is resorted to by those who have desire for personal gains of one kind or other, and the nirguṇa-bhakti, which is eminently suited for monks, can hardly be distinguished from ahamgraha-upāsanā. Some carry a conviction that the path of bhakti, while it involves dualism, can directly bring Liberation. This, however, is not reasonable. Firstly, dualism has not been accepted in the Brahma-sūtras as the final metaphysical conclusion (see B.S. II.2.42–5). Secondly, if the true nature of the individual soul be not Brahman, then it is illogical to suppose that by mere contemplation the individual soul can transform itself into Brahman which is distinct from itself. And Liberation is not possible without realising identity with the immortal and eternal Brahman. Therefore, in order to attain Liberation as understood in Vedānta, one can at best accept as aids the dualistic disciplines, but not its philosophy as the final word. Thirdly, ignorance can be dispelled only by Knowledge, not by mere meditation. Bhakti is related to Liberation in the same way as upāsanā is. If certain practices in bhakti, of thinking of oneself as identical with the deity, be only a superimposition of the idea of identity, then they are similar to *ahamgraha-upāsanā*; and if such identification be based on the Upaniṣadic teachings regarding identity of the individual soul with the supreme

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Brahman, then in that case, it is better to term such practices nididhyāsana and not bhakti

As already indicated, upāsanā has in it many elements of devotion. It is not mere thought; there is scope for emotion and volition as well. Ideas are to be adhered to with determination, and will is to be sustained by faith. And the whole effort is to be sweetened by love—love for a personal God sometimes, but more often love for a higher ideal which is nothing but Saccidānanda (Existence-Knowledge-Bliss). In consonance with the devotional schools, the Upaniṣads illustrate the state of realisation through the imagery of a couple lost to everything in an all-absorbing embrace.[1] And of God it is said, 'He is indeed the essence (love) and getting that essence all become happy'[2]; 'Brahman is Bliss'[3]; and 'All these beings come from Bliss, after birth they live through Bliss, and they move towards and enter into Bliss'.[4] An example of meditation on personality can be cited from the Chāndogya (I.6.6–8) where the mind is directed towards the divine Presence in the sun. His beard is golden, His hair is golden, up to the tips of His nails everything is golden. His eyes are red as lotuses. This golden Being resides in the sun, and He is above all impurities.[5] The *Muṇḍaka* (II.1.4) speaks of the cosmic Person as having fire as His head, the sun and moon as His eyes, the Vedas as His voice, the earth as

[1] Bṛ. IV.3.21.
[2] Tai. II.7.
[3] Ch. IV.10.4.
[4] Tai. III.6.
[5] Cf. Bṛ. V.5.2–4.

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His legs, and so on. There is also the mention of *tanmayatva*, i.e. becoming united through and through with God, in the same Upaniṣad (II.2.3–4); it teaches a beautiful *upāsanā* based on *Om*, where, too, is revealed the real mechanism for the concentration of the mind on God: 'Taking as a bow the great weapon presented in the Upaniṣads, fix on it an arrow that has been sharpened by meditation. Then, stretching the bow fully, with a mind wholly absorbed in Its thought (i.e. of Brahman), do Thou hit the target which is the imperishable Reality. The *Om* is the bow, the mind is the arrow, Brahman is the target. It is to be hit with concentration, and one should become unified with the target just like the arrow.'

As may be naturally inferred, this kind of devotional upāsanā was often combined with prayer to God, both in His personal and impersonal aspects. To illustrate this, we quote the following passages: 'O Śiva, do Thou make innocuous the arrow that Thou hast taken in hand for shooting.'[1] 'From evil lead me to good; from darkness lead me to light; from death lead me to immortality.'[2]

In the *bhakti* school of thought, there are often meditations on God based on the meaning of the letters of His name. The Upaniṣads also abound in such meditations. Among the so-called later Upaniṣads, in which the *bhakti* element is strikingly in evidence, the *Gopāla-pūrva-tāpanīya Upaniṣad* (1) says: '*Kṛṣi* implies the earth, and *na* implies bliss. Their combination means Kṛṣṇa who is supreme Brahman.'

[1]Śv. III.6.
[2]Br. I.3.28.

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Similarly, the older Upaniṣads prescribe *upāsanās* based on the meaning of letters and suggestiveness of sound. The *Chāndogya* (VIII.3.3) says that *hṛdaya* (heart) is a name of God, for its derivative meaning is *hṛdi-ayam*—He is in the heart.

Then, again, there is the idea of dependence on God. For instance, the Nārāyaṇa says, 'I take refuge in the deity Durgā', and the Śvetāśvatara, which is counted among the older Upaniṣads, takes 'refuge in Brahman for the sake of salvation' (VI.18). The latter Upaniṣad also uses the word *bhakti* in its usual sense (VI.23). Instructions for *japa* (repetition) of a name of God or a *mantra* occur very often.[1] Besides, there are references to grace: 'By him is He realised to whom He is full of grace'[2], and 'through the grace of God', 'through the grace of the Deity',[3] The presence of these elements in the Vedas demolishes the theory of the Paurāṇic origin of *bhakti*.

AIMS AND METHODS

We have thus distinguished *upāsanā* from *karma* and *bhakti* on the one hand and *jñāna* and *nididhyāsana* on the other. The results of *upāsanā*, like those of rites and duties, are also said to be of two kinds—the perceptible and the unseen. Certain *upāsanās* lead indirectly to Liberation by helping the meditator pass through the intermediate stages. The common result of all the *upāsanās* is concentration of the mind, which culmi-

[1]Cf. Bṛ. VI.3.6; I.3.28.
[2]Ka. I.2.23.
Śv. III.20; VI. 21.

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nates in *samādhi*. Brahman is realised in the state of *samādhi*. *Upāsanā* takes hold of man as a whole. It deepens his emotion, strengthens his will, and expands his intellect. But the maximum that can be gained through such expanding *upāsanā* is identification with Hiraṇyagarbha or cosmic Intelligence-Will-Power thought of as a Person. Higher still is the state where all thoughts and words cease and only Existence-Knowledge-Bliss reigns in its solitary glory. The highest realisation comes as a sudden and spontaneous opening of insight. All that *upāsanā* can do is to free the mind from all impurities and worldly distractions, and concentrate it on Brahman, so that light may descend unimpeded.

Pravāhaṇa Jaivali, of whom we have already spoken, teaches some Brāhmaṇas in the *Chāndogya* (1.8–9) an *upāsanā* in which the imagination is guided to higher and higher strata till it loses itself in the highest thing which is Brahman. Thus the singing of samās is shown to be dependent on vitality, which again is sustained by food produced with the help of water. Water comes from the upper atmosphere. This rests on solid earth. This earth is dependent on the subtlest of all things which is Brahman. Thus if we push our chain of dependence to the farthest limit, we cannot escape being in the presence of the highest Cause. This is a meditation based on the ascending order of things..

In another *upāsanā* in the same Upaniṣad, this ascent is combined with gradual expansion. Only the bare outlines can be presented here. First, we are asked to meditate on such words as *hāu, hāi, atha*, etc.

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which meaningless words are added in *sāma* songs to make a tune complete. We have to consider *hāu* as the earth, *hāi* as air, *atha* as moon, and so on. Then we come to the *sāma* song as a whole divided into five parts, which are though of differently as identical with different things in the universe, till, at the end of this section of the *upāsanā*, we have almost exhausted everything gross and subtle, including the mind, the vital force, the organ of speech, etc. The next stage leads us to a higher synthesis where a bigger *sāma*, having seven parts, is taken up as a symbol for all conceivable things. In the fourth stage, different kinds of *sāmas*, bearing different names, are used as symbols. The climax is reached in the last stage, when, by the widest sweep, the whole universe is superimposed on all the *sāmas* conceived as a unified entity, and the Upaniṣad concludes the *upāsanā* by declaring, 'He who meditates thus becomes identified with all'.[1]

But if the Upaniṣads taught the *upāsanās* of infinite expansion, they were careful to prescribe meditations for probing into the subtlest of all subtle things. Thus we are told that the earth is the essence of all elements, since it is their highest creation. Water is the essence of earth, since it is water that makes the particles of earth a compact whole. Herbs, that is to say, the juices of the herbs, are the essence of water, since they maintain life. Man is the essence of these juices which impart strength. Speech is the essence of man, since speech distinguishes him from animals. *Ṛks* (hymns) are the essence of speech. The *sāmas* are the essence of the

[1] Ch. I.13 to II.21.

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Ṛks, since music is the highest achievement of voice. And *Om* is the essence of all *sāmas*.[1] This *Om*, we must remember, is the name and symbol of Brahman—'*Om iti Brahma*'[2]. Thus through this process of searching for the essence of things, we reach Brahman. Again, we are to deduce everything from that *Om*, for everything is from *Om*, and everything is penetrated through and through by *Om*; *Om* is everything.[3] This double process of induction and deduction carries us to the centre of things and gives us a universal view.

The Upaniṣads were, however, careful not to carry all and sundry to the highest meditation, irrespective of their mental progress. Various *upāsanās* of different degrees and subtlety were prescribed for people in various stages of life. 'From the familiar to the unfamiliar' was their motto, as it was also 'from the concrete to the abstract'. It is a mistake to think that the sections of the Vedas dealing with *upāsanās* were meant for those who had retired from life, the *vānaprasthas*. The students (*brahmacārins*), too, had their *upāsanās*, as we have already shown in connection with *samhitā-upaniṣad*. The householders (*gṛhasthas*) had theirs, as for instance the *Pañcāgni-vidyā*. The sacrificer, the priests engaged by him in the sacrifice, the chanters of hymns, the pourers of oblation, and the singers of *sāmas*—all had their adequate *upāsanās*. And so also had those who led a retired life, or were otherwise debarred from undertaking the costly and prolonged ceremonies.

[1]Ibid. I.1.2.
[2]Tai. I.8; cf. Ka. I.2.16.
[3]Ch. II.23.3; Mā. 1.

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As a usual rule, they started from the most familiar things—the students from letters, the ordinary people from acts, the thinkers from concepts, and the meditators from lower meditations. The whole process aimed at a grand synthesis in which the gross and the subtle, and the microcosm and the macrocosm, lost their separate existence. Thus, at every turn, we are reminded of the identity of the *adhibhūta*, the *adhidaiva*, and the *adhyātma*—the natural, the supernatural, and the personal. In fact, the *upāsanās* aimed not only at intellectual grasp, but also at spiritual identification where all vestige of this lower existence ceased.

To reach this highest identity (speaking relatively), the aspirant has to pass through lesser identities. Reality in its immanent form is visualised in various ways on the personal, natural, and supernatural planes. On the personal or individual plane, the series runs thus: gross body, vital force, thought, intelligence, and bliss; on the material plane, the progress lies from the smaller to the larger and from the grosser to the subtler; and on the supernatural plane, the advance is from the individual presiding deities to their cosmic counterparts. On the cosmic plane, again, first comes the gross, Virāṭ; then the subtle, Hiraṇyagarbha; and lastly the causal, Īśvara—the immanent Brahman (Saguṇa Brahman), beyond which is the transcendental Reality (Nirguṇa Brahman). *Upāsanā* thus consists in 'covering all this with God', as the *Īśa Upaniṣad* puts it, through progressive stages.

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MEDITATION THROUGH SELF-IDENTIFICATION

And this brings us to a unique characteristic of the Upaniṣads. They not only searched for the Infinite, but found it to be identical with the Self in all. They first realised 'Brahman is all this'[1], and then 'I am Brahman'[2]. And so the task before the Upaniṣads was how to prepare the aspirants for that realisation of unity. As a potent means of accomplishing this, they hit upon *ahamgraha-upāsanā* or meditation based on self-identification in which the individual thinks of himself as Brahman.

Thus in one meditation, Virāṭ (the gross cosmic Person) is thought of as food, which is raised by stages from the ordinary to the cosmic plane, where everything is seen to merge in its cause, which is considered to be the eater of food. This final eater again is no other than Virāṭ; and eating, too, is Virāṭ. When thus everything has been reduced to Virāṭ, and cause and effect have lost their duality, the meditator identifies himself with the non-dual Virāṭ. This, by the way, is what is known as the *samvarga-vidyā* or the meditation on the mergence of everything in the cosmic Person as identified with the Self.[3] Similarly, also in other cases. The highest *upāsanā* is given in the *Śāṇḍilya-vidyā*, where Brahman is presented as identified with everything that is good, noble, and beautiful; and the meditator

[1] Ch. III.14.1.
[2] Bṛ. I.4.10.
[3] Ch. IV.3.

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then thinks himself to be no other than Brahman thus qualified.[1]

The Upaniṣadic seers did not rest satisfied with an objective direction of the mind, as is usual in the path of devotion and duty, or subjective withdrawal, as is done in *yoga*. They combined the two processes and reaped the highest benefit in the form of *aparokṣānubhūti* (immediate realisation) of the Self as Brahman, of the microcosm as the macrocosm. Their life's goal lay not in the mere realisation of an isolated Self, but in realising their identity with God in all His fullness—in His transcendence and immanence.

It is this final objective that gave the direction to *upāsanā*, which was not allowed to be alienated from life, but through which life was to be progressively spiritualised. It is in this realistic attitude leading to the highest realisation that the present-day worth of Upaniṣadic *upāsanā* lies.

[1]Ibid. III.14.4.

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CHĀNDOGYA UPANIṢAD

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ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ।।

May my limbs, speech, vital force, eyes, ears, as also strength and all the organs, become well developed. Everything is the Brahman revealed in the Upaniṣads. May I not deny Brahman; may not Brahman deny me. Let there be no spurning.(of me by Brahman), let there be no rejection (of Brahman) by me. May all the virtues that are (spoken of) in the Upaniṣads repose in me who am engaged in the pursuit of the Self; may they repose in me.

Om Peace ! Peace ! Peace !

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CHĀNDOGYA UPANIṢAD

INTRODUCTION OF ŚRĪ ŚAṄKARĀCĀRYA

Om! Salutation to the Supreme Self! *Om Hari Om*!

The *Chāndogya Upaniṣad* consisting of eight chapters starts with (the text) *Om iti etat akṣaram*, this letter that is *Om*. Here is begun this short volume consisting of a lucid exposition, meant for those who are desirous of knowing its meaning in a concise form. Now, as for (its) *saṁbandha* (relation with the earlier portion dealing with rituals): All the rituals performed along with meditation on Prāṇa (vital force) and other deities, become the cause of reaching Brahmaloka (the region of Hiraṇyagarbha) through the Solar Path (Devayāna Mārga—the Path of gods); and rituals alone (performed without such meditation) become the cause of attaining the Lunar region through the Path of Smoke (Pitṛyāna Mārga—the Path of manes). And it has been said that those who, prompted by personal tendencies, become distracted from either of the two paths fall downwards. Besides, since there cannot be the attainment of the highest human goal even by following either of the two paths (Devayāna or Pitṛyāna), therefore the Reality of nondual Self which is independent of rites, has to be presented through a process of eradication of the cause leading to the three ways of rebirth. Hence is this Upaniṣad begun.

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Moreover, absolute Liberation cannot be achieved apart from the realisation of the nondual Self because the Upaniṣad itself will declare: 'On the other hand, those who understand otherwise than this, come under a different ruler (not Brahman), and belong to the worlds that are subject to decay. (But contrarywise) he becomes a sovereign' (VII. 25. 2). So also, he who has an inclination for false dualistic things comes under bondage, like a thief who gets scalded by taking hold of a heated axe, gets arrested, and also suffers the sorrows of the world. Having stated thus, (the Upaniṣad further declares that) for the aspirant after the truth of the nondual Reality of the Self, there occurs cessation of worldly sorrows and achievement of Liberation, as in the case of the person who, not being a thief, does not get scalded by taking up a heated axe and gets absolved (see VI. 16. 1-3). For this very reason the realisation of the nondual Self cannot coexist with rites.

There can be no notion which can subverse that (realisation), which is generated after the eradication of all differences of action, agent and fruit etc. by such texts as: 'Existence, One only, without a second' (VI. 2. 1), and 'All this is but the Self'(VI. 25. 2).

Objection: It can be contradicted by the knowledge of the injunction about rites.

Vedāntin: No, because rites are enjoined for a person who naturally has the notions of being an agent and the enjoyer, and who is possessed of the defects of attraction for and repulsion against results of such rites.

Objection: Since rites are enjoined for one who has

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mastered the meaning of all the Vedic texts, therefore rites have to be performed even by a knower of the nondual Reality.

Vedāntin: No, because the objects with which a man competent for rites is occupied, and the natural ideas about being an agent and an enjoyer, are demolished by texts like, 'Existence alone, One only, without a second', and 'All this is but the Self'. Therefore rites are enjoined only for those who have such defects as ignorance etc. but not for one who is possessed of nondual Knowledge. Hence the Upaniṣad will declare, 'All these become attainers of the virtuous worlds, but the man established in Brahman attains Immortality' (II. 23. 1).

That being so, meditations that are the means of acquiring prosperity, meditations which are spoken of in such sentences as, 'made up of mind and having Prāṇa as the body' (Mu. II. 2. 7),—which relate to a slightly modified nondual Brahman and are calculated to lead to the results that are proximate to Liberation—, and meditations enhancing the results of rites and related to various portions of the rites, are presented in this context of the knowledge of nonduality because of the similarity of their being mystical in nature and mental modifications. As the nondual realisation is a mere mental modification, so also are the other meditations forms of mental modifications. Herein lies their similarity.

Objection: Where then, lies the difference between the nondualistic realisation and meditation?

Vedāntin: The nondualistic realisation demolishes the cognition of all such differences as agent, instru-

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ment, action and results, which are naturally superimposed on the actionless Self, just as knowledge in the form of imposition of a snake etc. on a rope etc. is destroyed by the realisation of the true nature of the rope etc. But meditation means establishing a continuous flow of similar modifications of the mind in relation to some object as presented by the scriptures, (and) uninterrupted by any foreign idea. This is the distinction.

These meditations that are such become helpful to the nondualistic realisation, by way of presenting a glimpse of the reality of Brahman through the purification of the mind, and they are easy to practise because they are based on some palpable object. Hence they are presented in the beginning of the Upaniṣad. There again, since practice of rites is deep-rooted, it is difficult to engage the mind in meditation by entirely giving up rites. Therefore meditations that are associated with parts of rites are presented at the commencement of the Upaniṣad.

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CHAPTER I

SECTION I

ओमित्येतदक्षरमुद्गीथमुपासीत। ओमिति ह्युद्गायति तस्योपव्याख्यानम्॥ १॥

1. One should meditate on this letter *Om* which is Udgītha. Since one starts singing the Udgītha by uttering *Om*, therefore its proximate exposition is being commenced.

Upāsīta, one should meditate; *etat*, on this; *om iti akṣaram*, letter *Om*; which is *udgītham*, Udgītha. This letter *Om*, as the name of the supreme Reality, is nearest to Him; when that is used He surely becomes gracious just as a man becomes so when his favourite name is used. Since this (letter *Om*) is followed by an '*iti*, this', thereby its being a name (expressive of Brahman) is ruled out, (and) it is understood only in its verbal form. And in that way it becomes a symbol like an image etc. of the supreme Self. Thus it is known in all the Upaniṣads that *Om*, as a name and as a symbol, holds the highest position of being an aid to the meditation of the supreme Self. And its highest position is also well-known from its being used very frequently at the beginning and end of repetition of holy names, rites, study (of Vedas) etc, Therefore, *etat*, this; *akṣaram*, letter *Om* which is such, and is referred to as Udgītha since it constitutes a part of the portion of the *sāma* song called Udgītha, is to be meditated on in its verbal

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form. (That is) one should continuously concentrate one's mind on *Om* which forms a part of rites and is a symbol of the supreme Reality.

The Upaniṣad itself states the reason why the word *Om* is signified by the word Udgītha. *Hi*, because; *udgāyati*, one starts singing the Udgītha; *om iti*, by first uttering *Om*, therefore Udgītha is (identical with) *Om*. This is the idea. *Tasya*, of that, of the letter *Om*; *upavyākhyānam*, the proximate exposition, the statement; of the manner of meditation, the kind of glory, and the type of result etc. ...The words 'is being commenced', are to be supplied to complete the sentence.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः। अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः॥ २॥

2. Of these objects the earth is the essence; of earth, water is the essence; of water, herbs are the essence; of the herbs, the human body is the essence; of the human body, (the organ of) speech is the essence; of speech, Ṛk is the essence; of the Ṛk-*mantras*, the Sama-*mantras* are the essence; of the Sama-*mantras*, Udgītha is the essence.

Eṣām, of these; *bhūtānām*, objects that move and do not move; *pṛthivī*, the earth; is *rasaḥ*, the essence—the destination, support and source[1]. *Pṛthivyāḥ*, of earth;

[1]Ānanda Giri suggests that the three words, *gati*, *parāyaṇa* and *avaṣṭambha* (given by Śaṅkarācārya as the implication of *rasaḥ*) may, in the reverse order mean, source, support, and destination, respectively.

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āpaḥ, water; is *rasaḥ*, the essence; since earth is permeated by water, therefore water is the essence of earth. *Apām*, of water; *oṣaḍhayaḥ rasaḥ*, the herbs are the essence because herbs are transformations of water. *Oṣadhīnām*, of these herbs; *puruṣaḥ*, the human body is the essence because the human body is a transformation of food. *Puruṣasya*, of that human body also; *vāk*, (the organ of) speech is the essence. Because, of all the human organs speech is the quintessence, therefore speech is said to be the essence of man. Even of that speech, Ṛk-*mantras* are pithy. *Ṛcaḥ*, of the Ṛk-*mantras*, the Sāma-*mantras* are the pithier essence. Even of them, Udgītha which is *Om* according to the context, is more pithy.

स एष रसानाꣳ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः॥ ३॥

3. That which is this Udgītha, is the essence of all essences, is supreme, is competent for the highest place, (and) is eighth in the series.

In this way, *saḥ eṣaḥ*, that letter *Om* which is called this Udgītha; *rasatamaḥ*, is the inmost essence; *rasānām*, of all essences, while considering in succession one as the essence of the other, beginning from objects. It is *paramaḥ*, supreme because of its being the symbol of the supreme Self. It is *parārdhyaḥ*, competent to be worshipped as the supreme Self. The derivation of *parārdhyaḥ* is this: That which is *param*, supreme, and also *ardham*, a place, is *parārdham*; that which is competent for this is *parārdhyaḥ*. It is competent to take the place of the supreme Self since it is to be

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worshipped like the supreme Self. This is the meaning. It is eighth when counted in the series of essences, starting from earth. *Yat Udgīthaḥ* should be *yaḥ udgīthaḥ* (because Udgītha is of the masculine gender).

कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति॥४॥

4. It is being considered which is Ṛk, which is Sāma, and which is Udgītha.

It has been said that Ṛk is the essence of speech. Among them (in speech) which is that Ṛk; again, among them (*ṛks*) *katamat*, which is that Sāma; and among them (*sāmas*) *katamaḥ*, which is that Udgītha? The duplication of the word *katama* is for showing respect.

Objection: Is it not that the suffix *ḍatamac* (in *katama*) is used (according to Pāṇini, V. 3. 63) when the question is about ascertaining the class of a number of things? But here there is no plurality so far as classes of Ṛk-*mantras* are concerned. So why should there be the suffix *ḍatamac*?

Answer: This fault does not arise. When the compound *jātipariprašna* (in Pānini) is split as '*jātau paripraśna*, the question with regard to the constituents of a class', it is established that there are various individual Ṛk-*mantras* constituting the class (of *ṛks*). But the compound is not to be split to mean '*jāteḥ paripraśna*, question about the class itself'.

Objection: Is it not that such a question as that beginning with '*katamaḥ kaṭhaḥ*, which one is *kaṭha*', becomes logical when the compound is split up as '*jāteḥ*

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paripraśna, question about the class'? But this splitting up in the form of '*jātau paripraśna*, question within the class', does not fit in here.

Answer: There also the fault does not arise (by splitting up the compound as '*jātau paripraśna*') because the question is raised (to ascertain which *kaṭha* etc.is meant) bearing in mind the multiplicity of the individuals in each class (such as *kaṭhas* etc.). If the splitting is done as '*jāteh paripraśna*', then, in such texts as *katmā katama ṛk*, one will have to make a supplementary addition (of a *sūtra*, but not change the meaning of a Vedic text)!

Vimṛṣṭam bhavati means it is being considered.

वागेवर्क्प्राणः सामोमित्येतदक्षरमुद्गीथः। तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्क्च साम च॥ ५॥

5. (The organ of) speech itself is Ṛk, the vital force is Sāma, and this letter *Om* is Udgītha. That verily is this couple, which is formed by speech and vital force, as also by Ṛk and Sāma.

After the consideration (above) has been completed, it becomes logical to state the answer in the form that, speech itself is Ṛk and the vital force is Sāma. Although speech and Ṛk are (stated to be) the same still, the place of Udgītha as the eighth is not contradicted. For this is a sentence different from the earlier one (I. 1. 4), and the sentence *om iti etat akṣaram*, is meant for attributing the quality of pervasiveness (to *Om*). Since speech and vital force are the causes of Ṛk and Sāma respectively, therefore it is said that speech is Ṛk, and vital force is Sāma. By accepting

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speech and vital force as the sources of Ṛk and Sāma, all the *ṛks* and all the *sāmas* become comprehended thereby. When all the *ṛks* and all the *sāmas* become comprehended, all the rites that are performed with Ṛk and Sāma *mantras* become included. And when these come within purview, all the desires also become included.

By saying that 'this letter *Om* is Udgītha', the doubt about Udgītha being a portion (of the *sāma* song) is ruled out. By the words '*tat vai etat*, that verily is this', the couple is being indicated. Which is that couple? In answer it is said that the couple is (constituted by) speech and vital force, which are the causes of all Ṛk and Sāma *mantras*. In the text 'Ṛk and Sāma', the causes of Ṛk and Sāma are implied by the words 'Ṛk and Sāma'. But Ṛk and Sāma do not constitute an independent couple. For, otherwise, Ṛk and Sāma forming one couple, and speech and vital force forming another couple, would bring in two couples, which will contradict the text 'this couple', which is in the singular. Therefore the couple is formed only by speech and vital force, which are the causes of Ṛk and Sāma.

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम्॥ ६॥

6. That which is this couple becomes associated with this letter *Om*. Whenever two form a couple they fulfil each other's desire.

Tat etat, the couple that is of this nature; *samsṛjyate*, become associated; *om iti etasmin akṣare*, with this let-

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ter *Om*. So in this way the couple, which is possessed of the quality of fulfilling all desires, remains associated with *Om*. Thus it is well-known that *Om* has the quality of fulfilling all desires. The association of *Om* with the couple lies in its being identical with speech and in (its expression) being accomplished by the vital force. An illustration is being cited to show the well-known fact that a couple is a fulfiller of desire: As in the world, when *mithunau*, a couple, the partners of a couple, which are male and female; *samāgacchataḥ*, come into physical association; then both of them *āpayataḥ*, fulfil; *anyonyasya*, each other's; *kāmam*, desire. So the purport of this is that the quality possessed by *Om* of achieving all desires is proved by the entry of the couple into itself (*Om*).

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते॥ ७॥

7. He who having known this thus, meditates on Udgītha as the letter *Om*, becomes verily the fulfiller of desires.

It is being stated that even the (priest called) Udgātā, who meditates on that (Udgītha), becomes possessed of its quality. *Yaḥ*, he who; *upāste*, meditates on Udgītha as the letter *Om* thus possessed of the quality of fulfilling desires; *bhavati*, becomes; *āpayitā ha vai*, verily the fulfiller; *kāmānām*, of the desires of the *yajamāna* (the person for whom he undertakes the meditation). The meaning is that, to him comes the result as stated above, in accordance with the Vedic text, 'He assumes those very forms in which he meditates on Him' (Ma. Br. 20)

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तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते॥ ८॥

8. That which is this (*Om*) is verily a letter of consent. Whatever a person approves, he does so by uttering *Om* only. This which is a consent, is surely prosperity because he who having this knowledge meditates on this *Om* as Udgītha, becomes surely the enhancer of desires.

Om is also possessed of the quality of prosperity. How? *Tat vai etat*, that which is this (*Om*) under discussion; is verily *anujñā-akṣaram*, a letter of consent. That which is *anujñā* (consent) and also *akṣaram* (letter) is *anujñā-akṣaram. Anujñā* means consent, and that is *Om*. This is the meaning. How is it a consent? The answer is being given by the Upaniṣad itself: *Yat hi kiñca*, whatever in the world; a person, be he possessed of learning or wealth, *anujānāti*, approves, be it knowledge or wealth; *tadāha*, he then utters; *om iti eva*, only *Om*. So also in the Upaniṣad it is found: (When Śākalya asks Yājñavalkya, 'How many deities are there?', Yājñavalkya replies) 'The deities are thirtythree.' (Then Śākalya approvingly) said, '*Om*' (Bṛ. III. 9. 1). Similarly, in common use also we find that when somebody is told, 'I take away this wealth of yours', he utters only '*Om*'. Therefore *eṣā*, this; *yat*, that is consent; is *u eva*, verily; *samṛddhiḥ*, prosperity. That which is consent is prosperity because consent has that (prosperity) as its basis. Since a prosperous man expresses his consent by uttering '*Om*', therefore *Om* is possessed of the quality of prosperity. This is the meaning.

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Being a meditator on *Om* as possessed of the quality of prosperity, one becomes endowed with that quality, (and having become so) *bhavati*, he becomes; *samardhayitā ha vai*, surely the enhancer; *kāmānām*, of desires of the person for whom he undertakes the rites. The portion 'he who having this knowledge meditates on this *Om* as Udgītha', is to be understood as before (in I. 1. 7).

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति शꣳसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन॥ ९॥

9. These Vedic rites are begun with it. After uttering Om (the Adhvaryu) chants the hymns (for the gods), (the Hotā) praises (the gods), (the Udgātā) sings. (These rites are meant) for the worship of this very *Om*. Through the greatness and essence of *Om* (are begun the rites enjoined by the Vedas).

Now then, since *Om* is to be meditated on, it is being praised for the sake of inducement. How? *Tena*, with that letter *Om* which is under discussion; *iyam trayī vidyā*, this knowledge of the three Vedas, viz Ṛg-Veda etc., that is to say, the *rites* enjoined through the knowledge of the Vedas (are begun). For it is not a fact that the *knowledge* of the Vedas itself is begun by chanting etc. but the well-known fact is that, what are so begun are the rites. How is it so? From the use of the indicative words (*liṅga*) '*Om iti*, after uttering *Om*; (the Adhvaryu) *āśrāvayati*, chants the hymns (for the gods); (the Hotā) *śamsati*, praises the gods; and (the Udgātā) *udgāyati*, sings', it becomes understood that the Soma-

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yāga is meant. And those rites are meant *apacityai*, for the worship; *etasya eva*, of this very *Om* because it is a symbol of the supreme Self. The worship of that (*Om*) is surely (the worship) of the supreme Self. This is supported by the Smṛti text, 'A person attains *perfection* by worshipping Him through his own deeds' (B. G. XVIII. 46). Moreover, *mahimnā*, through the greatness of this letter *Om*, that is to say, with the help of the vital forces of the priests and the persons for whom the rites are performed; and also *rasena*, with the essence of this letter *Om*, that is to say, with the oblations extracted from paddy, barley, etc. sacrifices and pouring of oblations are done with the letter (*Om*). And they (their results) reach the sun. From that springs up life and food, through the stages of rainfall etc. A sacrifice is performed with the vital forces and food. Therefore it is said (that sacrifices are performed) 'through the greatness and essence of the letter *Om*.'

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद। नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति॥१०॥ इति प्रथमः खण्डः॥१॥

10. Both he who knows this (*Om*) and he who does not, perform rites with that (*Om*). But knowledge and ignorance are different. Only that which is done with knowledge, faith and meditation, that alone becomes more powerful. This truly is the proximate exposition of this very letter *Om*.

Now, the established fact that rites are to be performed by one who has the knowledge of *Om*, is being

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questioned. *Tena*, with that *Om*; *ubhau*, both; *yaḥ*, he who; *veda*, knows this *Om* as explained; *ca*, and; *yaḥ*, he who; *na veda*, does not know the real nature of *Om*, but is cognisant of the rites, both of them perform the rites.

Objection: To both of them the result will come from the very force of the rites. So what is the good of knowing the real nature of *Om*? For it is matter of experience in the world that drinking *myrobalan* juice results in purging, both for one who knows about its juice and one who does not.

Answer: This is not so because *nānā tu vidyā ca avidyā ca*, knowledge and ignorance are certainly different. '*Tu*, but' is used for ruling out one of the alternatives. The mere knowledge of *Om* only as a part of a rite, is not the same as knowing it as possessed of the qualities of being the quintessence, the fulfiller and prosperity.

Objection: What then?

Answer: It (the latter knowledge) is greater even than that (partial knowledge). The idea is this: It is reasonable that the result (of the complete knowledge about *Om*) should be greater because of its being greater than the partial (knowledge). It is indeed seen in the world that, as between a professional trader and a hunter, when trading in such jewels as topaz etc. the gain of the professional trader is greater because of his greater knowledge. Therefore, *yadeva*, only that rite; which *karoti*, one does; *vidyayā*, by becoming endowed with knowledge; *śraddhayā*, by becoming filled with faith; *upaniṣadā*, with meditation, i.e. by being associated with meditation; *tat eva*, that rite alone; *bhavati*,

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becomes; *vīryavattaram*, more powerful, that is to say, productive of more results than the rites of the ignorant man. By declaring that the rite performed by the man of knowledge becomes *more* powerful, it is implied that the rite done by the ignorant man also is powerful.[1] And it is not that an ignorant man has no competence for performing rites, because in the section (I. 10. 1) dealing with the story of Uṣasti, it is seen that even an ignorant man can become a priest in rites. To know *Om* as possessed of the qualities of being the quintessence, the accomplisher, and prosperity, constitutes a single meditation because no other additional effort is seen to intervene. Since it is to be meditated on in various ways as possessed of many qualities, therefore, this *eva*, truly; *upavyākhyānam*, is the proximate exposition; *etasya eva akṣarasya*, of this very letter *Om* which is under discussion and which is called Udgītha.

SECTION 2

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्लुरनेनैनानभिभविष्याम इति॥ १॥

1. When the gods and the demons, who were both progeny of Prajāpati, fought against each other, then, the gods took up the Udgītha with the belief, 'We shall defeat them with the help of this.'

[1]Nothing enjoined in the scripture is to be totally rejected. When something is praised in comparison with another, it is to be understood only as a praise of the former and not as an actual condemnation of the latter.

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Devāsurāḥ, the gods and the demons: The word *deva* is derived from the root *div* in the sense of shining. So it means the functions of the organs, which are illumined by the scriptures. The *asuras* are verily the normal, unillumined (ignorant) activities of the organs; opposed to them (the *devas*) because they remain engrossed in the enjoyment of their own respective lives, i.e. in (their respective) diverse objects and vital functions. *Ha vai* are two indeclinable words both revealing an incident of the past. *Yatra*, with regard to which, in the matter of stealing away each other's property; *samyetire*— derived from the root *yat* with the prefix *sam* put before it, meaning 'fought'—, that is to say, they entered into war. The demons, the natural, unillumined functions of the organs, became engaged in war for undermining those functions of the organs which are illumined (regulated) by scriptures. So also the gods, who are opposed to them and are possessed of the characteristics of light emerging from the understanding of subjects presented by the scriptures, became engaged in defeating the demons possessed of the natural characteristics of darkness. Thus the whole idea is this: From time immemorial a war, as it were, is continuing in the bodies of all individual beings, between the gods and the demons, for the sake of defeating or winning over one another. That is being related here by the Upaniṣad in the form of a story, by way of enjoining knowledge of the purification of the vital force for (arousing) discriminative knowledge about the rise of virtue and vice.

Thus, *ubhaye*, both the gods and the demons; are *prajapatyaḥ*, progeny of Prajāpati, of a person compe-

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tent for rites and meditation. This accords with another Vedic text, 'A person himself is Uktha, and he is also the great Prajāpati.' The opposing functions of the organs of that very person, those which follow the scriptures and those which follow their natural tendencies, are his progeny as it were because they arise from him. *Tat*, with regard to that matter of excellence and degradation; *devāḥ ha*, the gods of yore; *ājarhuḥ*, took up ; *udgītham*, the Udgītha, i.e. the function of the (priest) Udgātā, as implied by the word Udgītha which is a part of the *sāma* song. Since even that (function) cannot be taken up in isolation, the idea conveyed is that they took up such rites as Jyotiṣṭoma.

Objection: Why did they take it up?

Vedāntin: The answer is, they had the idea, '*Anena*, by this rite; *abhibhaviṣyāmaḥ*, we shall conquer; *enān*, these demons.'

ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रिरे तꣳहासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः॥ २॥

2. They meditated on the vital force in the nose as Udgītha. (But) the demons afflicted it with vice. Therefore, through that (nose) one smells both the fragrant and the fetid because this has been afflicted with vice.

And when the gods were intent on taking up the rite that was to be performed with Udgītha, then, through that portion of the *sāma* song which is called Udgītha, *te ha*, they, the gods; *upāsāṁcakrire*, meditated on; *prāṇam*, the vital force; *nāsikyam*, residing in the nose,

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(i.e.) on the organ of smell possessed of consciousness; as *udgītham*, Udgītha, (i.e.) as the performer of the Udgītha song. The meaning is that they meditated on the letter *Om* which is called Udgītha, by thinking of it as the vital force residing in the nose. For, (by explaining) in this way there would be no rejection of the subject under discussion and taking up of a subject opposed to the context, because *Om* is the object of meditation in this context, as stated in the text, 'This truly is the proximate exposition of the letter *Om*' (I. 1. 10).

Objection: Well, what you said is that they took up the priestly duty implied by the word Udgītha. Why then, do you say now that they meditated on *Om* by thinking of it as the vital force residing in the nose?

Vedāntin: There is no such defect because what is intended here is not the meditation on an independent *Om*; but that *Om* which is an accessory of the part of the *sāma* song called Udgītha is to be meditated on as the deity vital force, during the performance of the very duty of the Udgātā, of which the vital force is to be thought of as the performer. Therefore it has been aptly said that, with that end in view they took up the duty (of the Udgātā).

Tam, him, whom the gods had thus chosen as the singer of the Udgītha, and who is the bright deity called the vital force residing in the nose; *asurāḥ*, the demons who are naturally covered by darkness; *vividhuḥ*, pierced, i.e. brought into association; *pāpmanā*, with vice which originated from themselves and which consists in becoming associated with sin. *Hi*, for, the vital force residing in the nose, becoming puffed up with pride

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that he smelt sweet odour only, and also attached (to that odour), had his power of discrimination weakened. Because of this fault he came into contact with sin. This fact is being stated by saying, 'the demons afflicted (him) with vice.' Because he was afflicted with devilish vice, therefore, under the impulsion of that vice the vital force, in the form of the organ of smell in all creatures, became the inhaler of stench. *Pāpmanā hi eṣaḥ viddhaḥ*, since this one has been afflicted with vice; therefore a person *jighrati*, inhales; *ubhayam*, both; *surabhi ca durgandhi ca*, fragrance and fetid; *tena*, through the vital force. The smelling of *both* is not what is intended, just as it is not in the Vedic text, 'He whose both oblations become polluted[1].' This is corroborated by a similar Upaniṣadic text where, in the same context, it is said, '(That evil is what we come across) when one smells improper things' (Br. I. 3. 3),

अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे ताꣳहासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा॥ ३॥

[1]In this Vedic text it is stated that, when oblation in the form of cakes or other things are offered, and both of them are polluted by the touch of crows etc. one has to expiate by offering food in five vessels to the deity Indra. Although the word 'both' is used in this text, it is not to be taken literally because the expiation relates to the pollution of only one kind of offering. Similarly, although the vital force was obliged to smell fetid because of being afflicted by vice still, the word 'both' is used to mean only fetid. There is no need of mentioning the smelling of fragrance (which the vital force could do naturally).

That the word 'both' is to be taken in the sense of 'one', viz. fetid, is supported by the Bṛhadāraṇyaka text quoted, which mentions only one, viz fetid.

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3. Thereafter they meditated on (the organ of) speech as Udgītha, and the demons afflicted that (speech) with vice. Therefore one speaks with it both truth and untruth, because this has been afflicted with vice.

अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥४॥

4. Thereafter they meditated on the (organ of) vision as Udgītha and the devils afflicted that (eye) with vice. Therefore one sees with it both which should be seen and which should not be seen, because this has been afflicted with vice.

अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम्॥ ५॥

5. Thereafter they meditated on the (organ of) hearing as Udgītha, and the demons afflicted that (hearing) with vice. Therefore one hears with it both which should be heard and which should not be heard, because this has been afflicted with vice.

अथ ह मन उद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ सङ्कल्पयते सङ्कल्पनीयं चासङ्कल्पनीयं च पाप्मना ह्येतद्विद्धम्॥ ६॥

6. Thereafter they meditated on the mind as Udgītha, and the demons afflicted that with vice. Therefore, one thinks with it both which should be thought of

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and that which should not be thought of, because this has been afflicted with vice.

This discussion has been introduced by the Upaniṣad with a view to realising the purity of the vital force residing in the mouth, so that it can be meditated on. So after examining the deities one by one, starting from the deity of the eye, they are rejected as they had been afflicted with devilish vice. The remaining portion, viz 'thereafter (the organs of) speech, vision, hearing, mind', etc. are similar. Even though the deities of touch, taste, etc. are not mentioned, they are to be understood because of the other Upaniṣadic text, 'Likewise, they also contaminated these (other) deities with evil' (Br. I. 3. 6).

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे तꣳ हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेत॥७॥

7. Then they meditated on this very vital force in the mouth as Udgītha. Approaching him the demons were utterly destroyed as they (a lump of earth etc.) become destroyed by approaching an impenetrable rock.

After rejecting the deities of smell etc. because of their being afflicted by devilish vice, *atha*, then, they meditated on this very vital force, which is well-known to be residing in the mouth, as Udgītha. *Ṛtvā*, approaching as before; *tam*, him; *mukhyam prāṇam*, the vital force residing in the mouth; *asurāḥ*, the demons; *vidadhvamsuḥ ha*, became utterly destroyed as a result of their mere intention, without harming the vital force even in the least. How did they become destroyed?

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With regard to this an illustration is being given: *Yathā*, as in the world; *ṛtvā*, by approaching; *aśmānam*, a rock; *ākhaṇam*, which is impenetrable—that which cannot be dug out even with a spade etc. and which cannot be split with a chisel is *akhaṇaḥ* (*akhaṇam* is the same as *ākhaṇam*); a clod of earth—(which term is understood) from the force of the context, as also on the basis of another Śruti—thrown at the rock with the intention of disintegrating it; *vidhvamseta*, gets itself destroyed, without affecting the rock in any way; in a similar way did they *vidadhvamsuḥ*, get destroyed. This is the meaning. Thus the vital force is quite pure as it had not been adversely affected by the demons.

एवं यथाश्मानमाखणमृत्वा विध्वꣳसत एवꣳ हैव स विध्वꣳसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः॥ ८॥

8. Thus, just as it (a clod of earth) gets destroyed by approaching an impenetrable stone, similarly indeed, does he who entertain evil (thoughts) against a person having this kind of knowledge, as also he who injures him (who has this kind of knowledge) become destroyed (because) this person is like an impenetrable stone.

This result accruing to a person who has this kind of knowledge and has become self-identified with the vital force, is being stated in '(as by approaching) *aśmānam*, a stone'. This indeed is the illustration: *Evam ha vai*, thus indeed; *saḥ*, he; *vidhvamsate*, become destroyed–who is that man? The answer is–*yaḥ*, who; *kāmayate*, entertains; *pāpam*, evil, desires to do what is unbefitting; *evamvidi*, against a person having the

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knowledge of the vital force as stated. *Yaḥ ca*, and he who; *abhidāsati*, injures, harms, i.e. does such acts as abusing, assaulting, etc.; *enam*, this person who has the knowledge of the vital force, he also becomes destroyed in this very way. This is the meaning. Since he is knower of the vital force, having become self-identified with it, he is, as it were, *aśmākhaṇaḥ*, an impenetrable stone, i.e. unassailable.

Objection: Is it not that the vital force residing in the nose is as much of the nature of air as that residing in the mouth? In that case, how can it be that the vital force residing in the nose has been afflicted by sin, but not that which resides in the mouth, though a vital force itself?

Vedāntin: There is no such defect. On the other hand, that which resides in the nose is afflicted (by devilish sin) because of the defects of its location and nature of instrumentality, although essentially it is (the same) air. But it is logical that the vital force in the mouth is not afflicted because that (defect) is not possible (in its case) and because of (its) location and deity being stronger. As for instance, a carpenter's adze etc. performs a special kind of work when in the hands of a trained man, but not so when in the hands of others. Similarly, the deity of smell is afflicted because of its association with the impure organ of smell, but not so the vital force residing in the mouth.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति। एतमु एवान्ततोऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति॥ ९॥

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9. Through it neither fragrance nor fetid is smelt at all because it is not afflicted by sin. Whatever a person eats or drinks through that vital force, he nourishes the other vital forces with that. At the end, not getting this very one, does a person leave the body. At the end he does surely open his mouth.

Since the vital force in the mouth is not afflicted (by devilish sin) therefore, *na vijānāti eva*, one does not perceive at all; *surabhi durgandhi*, fragrance or fetid; *etena*, through it. A person does perceive them both surely through the organ of smell. Therefore *eṣaḥ*, it (the vital force in the mouth); is *apahatapāpmā*, unafflicted by sin; *hi*, because the actions following from sin are not perceived in it. The word *apahatapāpmā* is derived in the sense of that from which *pāpmā*, sin, is *apahataḥ*, removed, eliminated, destroyed. That is, it is very pure. (It is so) also because the vital force in the mouth is not self-nourishing in the same way as the organs of smell etc. are self-nourishing owing to their attachment to (perception of) good qualities etc. What then? It serves all. How? The answer is: *Yat*, whatever; a person *aśnāti*, eats; or *pibati*, drinks; *tena*, through that vital force in the mouth; *avati*, he nourishes; *itarān*, others, the organs of smell etc.; *tena*, with those things eaten or drunk with the help of the vital force. The idea is that their continuance is ensured by that indeed. Therefore the vital force (in the mouth) is the nourisher of all, and hence it is pure.

Again, how is it known that these (other organs) have their existence through food and drink taken by the vital force in the mouth?

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The answer is: *Antataḥ*, at the end, at the time of death; all the organs counting from that of smell, *utkrāmati*, leave the body; *avittvā*, by not getting; *etam*, this one, the action of the vital force residing in the mouth—that is to say, food and drink—, because one who is devoid of the vital force can neither eat nor drink. As a consequence, at that time the departure of the aggregate of organs of smell etc. is well-known. Since at the time of departure of the vital force it is seen that there is a hankering for food, therefore, a person *vyādadāti eva*, does surely open his mouth. That indeed is a sign of the man departing from the body not having acquired food.

तꣳ हाङ्गिरा उद्गीथमुपासाञ्चक्र एतमु एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः॥ १०॥

10. In days of yore, Aṅgirā meditated on him (the vital force) as Udgītha. They think of him indeed as *āṅgirasa* because he is the essence of the *aṅgas* (limbs).

In days of yore, Baka Dālbhya who is mentioned later, *upāsāñcakre*, meditated on; *tam*, him; *prāṇam*, the vital force in the mouth; as *udgītham*, Udgītha possessed of the qualities of being Aṅgirā. Similarly, he (Baka) meditated on the vital force as Bṛhaspati and Āyāsya.

This is how some construe this text on the force of the statement (in the following texts), 'They think of this very vital force which is the essence of the limbs, as Bṛhaspati and as residing in the mouth.' This can be so if the meaning of the Upaniṣadic text as it stands, is

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impossible. But even if the vital force as a *ṛṣi* is enjoined (in the text) still, it becomes meaningful, as we find in another Vedic text, 'This vital force which is of this kind, is called Śatarci although he is *ṛṣi*.' Similarly, in the middle portion starting from the second *maṇḍala* of the Aitareya section) the Veda mentions the *ṛṣis* Gṛtsamada, Viśvāmitra, Vāmadeva, and Atri as the vital force. Similarly, for the sake of realising identity with the vital force, this text also mentions as the vital force, these *ṛṣis*, viz Aṅgirā, Bṛhaspati, and Āyāsya, who meditated on the vital force. And this also accords with such uses as, 'The vital force is the father, the vital force is the mother', etc. Therefore, the meaning is that the *ṛṣi* named Aṅgirā, becoming identified with the vital force itself, meditated on himself as the vital force which is (possessed of the quality of being) *āṅgirasa*, (the essence of all the limbs) and Udgītha. *Yat*, because; *saḥ*, he (the vital force) is *āṅgirasa*, the essence of all the limbs as the vital force of them all, so he is called Āṅgirasa.

तेन तꣳ ह बृहस्पतिरुद्गीथमुपासाञ्चक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्घि बृहती तस्या एष पतिः॥ ११॥

तेन तꣳ हायास्य उद्गीथमुपासाञ्चक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते॥ १२॥

11. That being so, Bṛhaspati meditated on him as Udgītha. They think of him indeed as Bṛhaspati, lord of the great, because speech is great, and of that speech this (vital force) is the lord.

12. That being so, they meditated on the vital force

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as the sage Āyāsya identified with Udgītha. Him indeed they think of as Āyāsya because he proceeds from the mouth.

Since he is pati, lord of speech which is great (bṛha tī), therefore he is called Bṛahaspati. Similarly, *yat*, because; he *ayate*, proceeds (emerges); *āsyāt*, from the mouth, therefore the *ṛṣi* called Āyāsya is the same as the vital force. This is the meaning. So the idea conveyed is that any other meditator also should meditate on himself as identified with the vital force which is Udgītha and is possessed of the qualities of being Aṅgirasa (the essence of all the limbs)

तेन तꣳ ह बको दाल्भ्यो विदाञ्चकार। स ह नैमिषीयानामुद्गाता बभूव स ह स्मैभ्यः कामानागायति॥ १३॥

13. That being so, Baka Dālbhya knew him. He became the singer of Udgītha song for those who were in the Naimiśa forest. He sang (the Udgītha song) for fulfilling their desires.

Not only did the *ṛṣi* Aṅgirā and others meditate (on the vital forces), but Baka Dālbhya, son of Dalbha, also *vidāñcakāra*, knew, realised; *tam*, him, the vital force as already described. And he, after having the realisation, became the singer of Udgītha for *naimiśīyānām*, the persons in the Naimiśa forest, who were engaged in a prolonged rite. Through his power of having realised the vital force, *saḥ*, he; *āgāyati sma*, sang; for fulfilling *kāmān*, the desires; *ebhyaḥ*, of these people in the Naimiśa forest.

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आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम्॥ १४॥ इति द्वितीयः खण्डः॥ २॥

14. He who, having this knowledge about the vital force, meditates on the letter *Om* which is Udgītha, becomes the fulfiller of desires by singing the Udgītha song. This (meditation) is on the personal level.

Similarly, any other person *yaḥ*, who; *evam vidvān*, having this knowledge; *upāste*, meditates on; *akṣaram*, the letter *Om*; *udgītham*, called Udgītha, as the vital force possessed of the above qualities; *bhavati vai*, surely becomes; *kāmānām āgātā*, fulfiller of desires by singing the Udgītha song. For him this tangible result is mentioned. But the unseen result is the self-identification with the vital force, which fact stands established according to another Vedic text, 'Becoming transformed into a deity he attains the deities' (Br. IV. 1. 2). This is the purport. *Iti adhyātmam*, this is on the personal level. This conclusion by saying that this is a meditation on Udgītha on the personal level, is meant for drawing the reader's attention to the meditation on the divine plane which is going to be stated.

SECTION 3

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति। उद्यꣳस्तमो भयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद॥ १॥

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1. Hereafter is (the meditation on) the divine plane. One should meditate on him indeed who shines, as Udgītha. As it (the sun) rises up it verily sings the Udgītha song for all creatures. As it rises up it dispells darkness and fear. He who has this knowledge, surely becomes the destroyer of darkness and fear.

Atha, hereafter; *adhidaivatam*, is (the meditation on) the divine plane. The meaning is that meditation on Udgītha in relation to gods is being introduced since Udgītha has to be meditated on in various ways. *Yaḥ eva*, he who, indeed; *tapati*, shines as; *asau*, that sun; *tam*, him (the sun); *upāsīta*, one should meditate on; *udgītham*, as Udgītha. The idea is that one should meditate on Udgītha by looking upon it as the sun.

Objection: Since in the text, '*tam udgītham*, him as Udgītha', the word Udgītha stands for the letter *Om*, how can it be used with regard to the sun?

Vedāntin: The answer is *Udyan*, as it (the sun) rises up; *eṣaḥ*, this one (the sun); *udgāyati vai*, verily sings the Udgītha song; *prajābhyaḥ*, for all creatures. He sings for the production of food for the creatures. Unless he rises there can be no ripening of paddy etc. Therefore he (the sun) seems to be singing for them just as the (real) singer of Udgītha does for food. Therefore the sun is Udgītha. This is the idea. Moreover, *udyan*, as it rises up; *apahanti*, it dispells; *tamaḥ*, darkness; and *bhayam*, fear arising in creatures from that darkness. *Yaḥ*, he who; *evam veda*, knows the sun as possessed of such qualities; surely *bhavati*, becomes *apahantā*, the destroyer; *bhayasya*, of fear in the form of his own birth and death; and *tamasaḥ*, of darkness, of ignorance which is the cause of that fear.

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समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिममुं चोद्गीथमुपासीत ॥ २ ॥

2. Surely this one is similar to that one. This one is warm (and) that one is warm. They speak of this one as moving on, and they speak of that one as moving on and coming back. Therefore, this one as also that one is surely to be meditated on as Udgītha.

Although the vital force and the sun seem to be different owing to the difference in location still, that is not a real difference between them. How?

Samānaḥ u eva, surely equal: The vital force is surely similar to the sun in point of quality; *ca*, and the sun similar to the vital force; because *ayam*, this vital force; is *uṣṇaḥ*, warm; *ca*, and; *asau*, that sun; *uṣṇaḥ*, is warm. Moreover, they *ācakṣate*, speak; *imam*, of this one, the vital force; as *svaraḥ*, moving on. Similarly, (they speak of) *amum*, that one, the sun; *svaraḥ iti*, as moving on; and *pratyāsvaraḥ*, as coming back, since the vital force only moves on, but when dead it does not come back. However, the sun, having set down comes back day after day. Therefore it is (spoken of as) *pratyāsvaraḥ*, coming back. Hence, as regards (their) nature and (descriptive) terms, the vital force and the sun are similar. Therefore, *etam*, this vital force; *ca amum*, and that sun should be meditated on as Udgītha because of their intrinsic non-difference.

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः। अथ यः प्राणापानयोः सन्धिः

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स व्यानो यो व्यानः सा वाक्। तस्मादप्राण-न्नपानन्वाचमभिव्याहरति॥ ३॥

3. Now, verily, Vyāna itself is to be meditated on as Udgītha. Indeed, that one exhales is Prāṇa, and that one inhales is Apāna. Hence that which is the confluence of Prāṇa and Apāna is Vyāna. That which is Vyāna is *vāk* (speech). Therefore one utters his speech without exhaling or inhaling.

By the word *atha khalu*, now, verily, is spoken the meditation on Udgītha in a different manner. Vyāna itself, whose nature will be spoken of and which is a particular function of the vital force, *upāsīta*, should be meditated on as Udgītha.

Presently its real nature is being ascertained. *Yat vai*, that indeed, the fact that a person; *prāṇiti*, exhales, blows out air through his mouth and nostrils; *saḥ prāṇaḥ*, that is a particular function of air called Prāṇa. *Yat*, that, the fact that a person; *apāniti*, inhales, draws in air through those very mouth and nostrils; *saḥ apānaḥ*, that is the function called Apāna. What follows from that? The answer is: *Atha*, then; *yaḥ*, that which is; the *sandhiḥ*, confluence; *prāṇāpānayoḥ*, of Prāṇa and Apāna of the above characteristics, a particular function between them; *saḥ*, that is; *vyānaḥ*, Vyāna. Because of this special definition by the Upaniṣad, the import is that this (Vyāna) is not the Vyāna well-known in the scriptures of the Sāṅkhyas and others.

Objection: Why again, is the meditation on Vyāna spoken of with so much diligence, having given up Prāṇa and Apāna?

Vedāntin: Because it is the cause for performance of acts requiring great effort.

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Objection: How does it become the cause for performing acts requiring great effort?

Vedāntin: The answer to this is being given. *Yaḥ*, that which is; *vyānaḥ*, Vyāna; *saḥ*, that is; *vāk*, speech because speech is a product of Vyāna. Since speech is accomplished by Vyāna, *tasmāt*, therefore; *abhivyāharati*, a person utters his speech; *aprāṇan anapānan*, without exhaling or inhaling, by discontinuing the function of Prāṇa and Apāna.

या वाक्सर्वतस्मादप्राणन्ननपानन्नृचमभिव्याहरति यर्क्तत्साम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति॥४॥

4. That which is speech is Ṛk. Therefore a person utters Ṛk (*mantra*) without exhaling or inhaling. That which is Ṛk is Sāma. Therefore a person sings Sāma without exhaling or inhaling. That which is Sāma is Udgītha. Therefore one sings Udgītha without exhaling or inhaling.

Similarly one accomplishes the Ṛk (*mantra*) which is a special form of speech, the Sāma which is established on Ṛk, and the Udgītha song which is part of the *sāma* song without exhaling or inhaling, i.e. through Vyāna itself.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्ननपानꣳस्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत॥५॥

5. As distinguished from these, all other works which require great effort, as for instance, lighting a fire by rubbing together two pieces of wood (*āraṇi*),

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running towards a goal, bending a strong bow, one does without inhaling or exhaling. Because of this reason one should meditate on Vyāna itself as Udgītha.

Not only the utterance of speech etc. (are done without inhaling or exhaling) but *ataḥ*, as distinguished from these; *anyāni*, other; *karmāṇi*, works also; *yāni*, which; *vīryavanti*, require great effort, which are accomplished with an intensity of effort; *yathā*, as for instance; *agneḥ manthanam*, lighting a fire by rubbing two pieces of wood; *saraṇam*, running towards; *ājeḥ*, a goal; *āyamanam*, bending, drawing; *dṛḍhasya dhanuṣaḥ*, a sturdy bow; *karoti*, one does; *tāni*, those works; *aprāṇan*, without inhaling or exhaling. So, as compared with the function of Prāṇa etc. Vyāna has a speciality. Since meditation on a superior thing has greater result, as in the case of worshipping a king, *etasya hetoḥ*, for this reason; *upāsīta*, one should meditate; *vyānam eva*, on Vyāna itself; *udgītham*, as Udgītha, but not any other function (of the vital force). The result is that it makes an action more powerful.

. अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदꣳ सर्वꣳ स्थितम्॥ ६॥

6. Now, one should surely meditate on the letters of Udgītha, which are *ut*, *gī* and *tha*. Prāṇa is certainly *ut* because one rises with the help of Prāṇa. Speech is *gī* because they speak of speech as *gī*. Food is *tha* because all these are based on food.

Atha, now; *khalu*, certainly; *upāsīta*, one should meditate on; *udgīthākṣaram*, on the letters of Udgītha.

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Lest one should understand by this the letters constituting the part of the *sāma* song called Udgītha, therefore they are being specified as *ut*, *gī* and *tha*, i.e. the letters forming the name 'Udgītha'. By the meditation on the letters of a name the meditation on the possessor of the name will also be accomplished, as in the case of so and so Miśra[1]. *Prāṇa eva ut*, one should think of the letter *ut* as Prāṇa. How can Prāṇa be *ut*? The answer is being given: *Hi*, because; all *uttiṣṭhati*, rise up; *prāṇena*, with (the help of) Prāṇa, for it is seen that a man becomes languid when he loses his vital force. Therefore there does exist a similarity between *ut* and Prāṇa. *Vāk gīḥ*, speech is *gī*; *ha*, because; cultured people *ācakṣate*, refer to; *vāk* speech; as *giraḥ*, *gīḥ*. Similarly, *annam*, food; is *tham*, *tha*, because all these are based (*sthitam*)[2] on food. Therefore there is a similarity between food and the letter *tha*.

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवो-द्वायुर्गीरग्निस्थꣳ सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवान्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति॥७॥

7. Heaven indeed is *ut*, space is *gī*, earth is *tha*. The sun indeed is *ut*, air is *gī*, and fire is *tha*. Sāma-Veda

[1]As for instance: Somebody whose family title is Miśra (in singular number) may be referred to as so and so Miśra (in the plural number) for expressing respect, according to the grammatical rule that the plural number can be used to show honour. The name being thus referred to respectfully, the person himself becomes honoured thereby.—Ā. G.

[2]The word *sthita* is derived from the root *sthā* which contains *tha*. The similarity is shown in this way.

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verily is *ut*, Yajur-Veda is *gī*, and Rg-Veda is *tha*. The milk that speech possesses, it offers that milk to him who, having known these letters in these ways, meditates on the letters of Udgītha which are *ut*, *gī*, and *tha*; and he becomes possessed of food and an eater of food.

The similarity of the three letters as revealed by the Vedic text are to be understood with regard to the remaining ones also in the same manner. *Dyauḥ eva ut*, heaven indeed is *ut* because its position is high; *antarikṣam gīḥ*, space is *gī* because it (seems to) swallow up (*giraṇa*) all the worlds. *Pṛthivī tham*, earth is *tha* because creatures stay on it. *Ādityaḥ eva ut*, the sun indeed is *ut* because it is high up. *Vāyuḥ gīḥ*, air is *gī* because it swallows up fire etc. *Agniḥ tham*, fire is *tha* because it is the place (*avasthāna*) of sacrificial acts. *Sāmavedaḥ eva ut*, Sāma-Veda verily is *ut* because it is praised as heaven[1]. *Yajurvedaḥ gīḥ*, Yajur-veda is *gī* because offerings made with Yajur-*mantras* are swallowed by the deities. *Ṛgvedastham*, Ṛg-Veda is *tha* because the sāma song is established on Ṛk *mantras*.

Now is being stated the result of meditation on the letters of Udgītha: *Asmai*, to him, to the meditator; *dugdha* (should be *dogdhi*), offers the milk. Who does so? Speech. What (does it offer)? Milk. What is that milk? The answer is, *yo vāco dohaḥ*, the milk that speech possesses. The idea is (that milk consists of) the result produced by the words of the Ṛg-Veda etc. That (which is the) milk of speech, *vāk* (speech) itself offers that (milk)—*vāk* milks itself. Moreover, *yaḥ*, he who;

[1]Sāma-Veda is praised as heaven in the text, 'Sāma-Vedas are heaven.'—Ā. G.

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vidvān, having known; *etāni*, these which are mentioned; *udgītha-akṣarāṇi*, as the letters of Udgītha; *evam*, in this way, as possessed of the qualities already mentioned; *upāste*, meditates on; *udgītha iti*, *ut*, *gī*, and *tha*; *bhavati*, he becomes; *annavān*, possessed of food, possessed of plenty of food; and *annādaḥ*, an eater of food, possessed of digestive power.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत्॥ ८॥

8. Now (is stated) the plenitude of desires. One should meditate on things to be pursued. One should think of that Sāma through which he is engaged in praising.

Atha khalu, now indeed (is stated) the way in which is accomplished; *āśīḥ samṛddhiḥ*, plenitude of desires (desirable things). The words 'that is being stated' are to be understood at the end of the sentence. *Upasaraṇāni*, things to be pursued, followed, meditated on (— these are to be meditated on). How? *Iti upāsīta*, they are to be meditated on thus: As to that, for instance, *yena sāmnā*, the *sāma* song through which; the singer of the Udgītha *stoṣyan syāt*, is engaged in praising; *upadhāvet*, he should pursue, think of; *tat sāma*, that Sāma along with (its) origin, (metre, presiding deity) etc.

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत्॥ ९॥

9. One should think of the Ṛk-*mantra* (on which

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that Sāma is established), that *ṛṣi* in whose name the *mantra* stands, (and) the deity whom one is engaged in praising.

Upadhāvet, one should think of; *tam ṛcam*, that Ṛk also; *yasyām ṛci*, on which Ṛk that Sāma (is established) along with the deities and others. And (one should think of) *tam ṛṣim*, that *ṛṣi* also; *yat ārṣeyam*, in the name of which *ṛṣi* that Sāma stands; (and one should think of) *tām devatām*, that deity; *yām devatām*, of which deity; *abhistoṣyan syāt*, one is engaged in praising.

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तꣳ स्तोममुपधावेत्॥ १०॥

10. One should think of that metre through which one is engaged in praising. One should pursue that group of hymns through which one is engaged in praising.

Upadhāvet, one should think of; *tat chandaḥ*, that metre, Gāyatri etc.; *yena chandasā*, through which; *stoṣyan syāt*, one is engaged in praising. *Upadhāvet*, one should think of; *yena stomena stoṣyamāṇaḥ syāt*, that group of hymns through which one is engaged in praising. Since the result of singing the hymns goes to the singer himself, the Ātmanepada suffix is used in *stoṣymāṇaḥ*.

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत्॥ ११॥

11. One should think of that direction of which one is engaged in praising.

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Yām diśam, etc.—one should think of that direction, along with the presiding deities, (special qualities of the directions) etc. of which one is engaged in praising.

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तो-ऽभ्याशो ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति॥ १२॥ इति तृतीयः खण्डः॥ ३॥

12. At the end, while thinking of one's own desire, one should, thinking of oneself, praise without faltering; in which case, for him whatever desire he has becomes plentiful—with whatever desire he praises, with whatever desire he praises.

(After having meditated as stated above) beginning with *sāma* songs etc. *antataḥ*, at the end; *upasṛtya*, thinking of; *ātmānam*, himself along with his lineage, name, etc.; the Udgātā *stuvīta*, should praise; *kāmam dhyāyan*, while thinking of his desire; *apramattaḥ*, without faltering, i.e. without committing any mistake with regard to vowels, aspirates and consonants. *Yat*, in which case; *asmai*, for him, for a man who has this knowledge; *abhyāśaḥ*, quickly indeed; *saḥ kāmaḥ*, that desire; *samṛddhyeta*, shall become plentiful. What (desire) is it? *Yat kāmaḥ*, whatever desire he has, whatever desire this person has. The repetition of 'with whatever desire he praises' is for showing interest in the subject.

SECTION 4

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम्॥ १॥

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1. One should meditate on the letter *Om* which is Udgītha because one starts singing of the Udgītha song after (uttering) *Om*. Of that the proximate exposition (is this).

By the words, '*om iti etat akṣaram*', the letter *Om* which was under discussion is referred to again so that, because of the intervening meditations on the letters of the Udgītha etc. a misunderstanding that some other topic is being discussed may not arise. The commencement here is made for enjoining meditation on Om which was already under discussion, as possessed of the quality of immortality and fearlessness. The portion 'the letter *Om*', etc. has already been explained (see I. 1. 1).

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशꣳस्ते छन्दोभिरच्छादयन्यदेभिरच्छादयꣳस्तच्छन्दसां छन्दस्त्वम्॥ २॥

2. The deities, indeed, being afraid of Death entered into the Vedic rites. They covered (themselves) with the metre. The metre (*chandas*) came to be known so because they (the gods) covered (*ācchādayan*) themselves with these.

Devāḥ vai, the deities, indeed; *bibhyataḥ*, being afraid; *mṛtyoḥ*, of Death, of the killer— what did they do? the answer is: *prāviśan*, they entered into; *trayīm vidyām*, the knowledge of the three Vedas, the rites enjoined by the three Vedas. That is to say, they started performing Vedic rites thinking that to be the protection against death.

Moreover, *te*, they; *ācchādayan*, covered themselves in other forms of rites; *chandobhiḥ*, with metres, re-

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peating and pouring oblations with *mantras* which are not used in rites. *Yat*, since; *ācchādayan*, they covered themselves; *ebhiḥ mantraiḥ*, with these *mantras*; *tat*, therefore; the quality *chandasām*, of the metres; *chandastvam*, of being a cover[1] is certainly well-known.

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि। ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन्॥ ३॥

3. As somebody sees a fish in water, similarly, Death saw them there in the Ṛk, Sāman, and Yajus. They also, having known this, went up from Ṛk, Sāman, Yajus, and surely entered only into the vowel (*Om*).

Yathā, as in the world; a fisherman *matsyam*, (sees) a fish; *udake*, in water, in shallow water, considering it to be capable of being caught with an angle or by draining off water; so also *mṛtyuḥ*, Death; *paryapaśyat*, saw—he thought of them as capable of being caught through the process of exhaustion (of the result) of their work. Where did he see the gods? That is being said: *Ṛci sāmni yajuṣi*, in Ṛk, Sāman, and Yajus, i.e. in the rites associated with Ṛk, Sāman, and Yajus. *Te nu devāḥ*, they, the gods also, having become purified by Vedic rites, having their minds clean, knew the intention of Death. And *viditvā*, having known this; they *ūrdhvāḥ*, went up, became detached from all the rites, from Ṛk,

[1]The word *chandas*, metre, is derived from the root *chand*, which also means 'to cover'.

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Sāman, and Yajus, i.e. from the rites that are connected with Ṛk, Yajus, and Sāman. Losing hope of escaping from the fear of Death through that rite, and having given up that rite, *prāviśan eva*, they surely entered into; *svaram*, the vowel (*Om*), the letter (*Om*) referred to by the word *svara* and possessed of the quality of immortality and fearlessness. They became engaged in the meditation on *Om* only. The word *eva*, surely, is used in the sense of exclusive determination, and it rules out the idea of combination (of rites and meditation). So the meaning is, they became engaged in meditation on it alone.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवꣳ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्राविश्य देवा अमृता अभया अभवन्॥४॥

4. Whenever one acquires the Ṛk-*mantras* through study, one does verily utter *Om* with adoration. So in the case of Sāman, and so in the case of Yajus. That which is this letter (*Om*), this is indeed the vowel; this one is immortal, this is fearless. Entering there the gods became immortal and fearless.

How again, is the letter (*Om*) called *svara* (vowel)[1]? The answer is: *Yadā vai*, whenever; *āpnoti*, one acquires (by study); *ṛcam*, the Ṛk-*mantras*; *eva*, verily; *atisvarati*, one utters (the vowel) *Om* with adoration. So also in the cases of Sāman and Yajus.

Eṣaḥ u eva svaraḥ, this is indeed the vowel (utterance). Which one is that? *Yat etat akṣaram*, that which

[1]The word *svara* may mean both 'vowel' and 'utterance'.

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is this letter (*Om*). *Etat*, this one; is *amṛtam*, immortal; *abhayam*, fearless. *Tat praviśya*, entering there; *devāḥ*, the gods; became *amṛtāḥ*, immortal; and *abhayāḥ*, fearless, in conformity with its qualities.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरꣳ स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥ इति चतुर्थः खण्डः ॥ ४ ॥

5. He who, having known this letter thus, praises (this letter *Om*), he enters into this very letter which is the vowel (*Om*) that is immortal and fearless. Having entered it he becomes immortal like the gods.

Saḥ yaḥ, any one else who, like the gods themselves; *etat akṣaram evam vidvān*, having known this letter thus as possessed of the qualities of being immortal and fearless; *praṇauti*, praises (it); he also, in that way *praviśati*, enters into; *etat eva*, this very; *akṣaram*, letter; *svaram*, which is the vowel (*Om*); that is *amṛtam*, immortal; and *abhayam*, fearless. By the word 'praise', what is meant here is meditation itself. As in the case of people who entered a king's palace, there can be a classification like 'inner' and 'outer' groups (of people), there can be no division into 'inner' and 'outer' groups in the case of Brahman. What then? *Tat praviśya*, having entered it; *yat amṛtāḥ, devāḥ*, by the very immortality through which the gods became immortal; he also, being possessed of that very kind of immortality, *bhavati*, becomes; *tat amṛtaḥ*, immortal like them. The idea is that with regard to his immortality there is neither any paucity nor excess.

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SECTION 5

अथ खलु य उद्गीथः स प्रणवो य प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति॥ १॥

1. Now then, that which is Udgītha is Praṇava (*Om*); that which is Praṇava is Udgītha. In this way, this yonder sun indeed is Udgītha, and this one is Praṇava because it moves by uttering *Om*.

The meditation on Udgītha by looking upon it as the vital force and the sun has already been stated. Now, after a reference to that meditation and accepting the identity of Praṇava (*Om*) and Udgītha, it is to be stated that the meditation on *Om* is productive of many children when the meditation is undertaken by looking upon it (*Om*) as possessed of the quality of multifariousness like that of the vital forces and the rays of the sun. Hence (the following) is begun.

Atha khalu, now then; *yaḥ udgīthaḥ*, that which is Udgītha; *saḥ praṇavaḥ*, that is Praṇava of the Ṛg-Vedins. And that which is Praṇava for them is itself spoken of as Udgītha in the Chāndogya. *Asau vai ādityaḥ*, the yonder sun, indeed, is Udgītha; and *eṣaḥ praṇavaḥ*, this one is Praṇava. Although among the Ṛg-Vedins it is called Praṇava still, it is none other (than that Udgītha). How can the sun be Udgītha? Because *eṣaḥ*, this one (the sun); *eti*, moves; *svaran*, while uttering the letter *Om* which is called Udgītha. *Svaran* is taken as 'uttering' because verbal roots have

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different meanings. Or it (*svaran*) may mean 'while going'[1]. Therefore the yonder sun is Udgītha.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीꣳस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम्॥ २॥

2. 'Verily I sang directly of this one itself. Therefore you are my only (son).' Kauśītaki said this to his son. 'You meditate on the rays, you will have many (sons) indeed'. This is on the divine plane.

'*Eva*, verily; *aham*, I; *abhyagāsiṣam*, directly sang; *etam*, of this one; *u*, itself, i.e. I meditated without making distinction between the sun and its rays. *Tasmāt*, because of that reason; *tvam*, you; *asi*, are; *mama*, my; *ekaḥ*, only son.' Kauśītaki, the son of Kuśītaka; *uvāca*, said; *iti*, this; *putram*, to his son. '*Ataḥ*, therefore; *tvam*, you; *paryāvartayāt* (should be *paryāvartaya* because it is connected with *tvam*), meditate repeatedly; *raśmīn*, on the rays and on the sun, thinking of them as different. In this way *te*, your; *putrāḥ*, sons; *bhaviśyanti*, will be; *bahavaḥ*, many; *vai*, indeed.' This is on the divine plane.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति॥ ३॥

3. Hereafter starts (meditation on) the personal plane. On that which is the vital force in the mouth, one

[1]While going the sun utters as it were, the letter Om for the sake of ordering the activities of the creatures.

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should meditate as Udgītha. This one also moves while uttering *Om*.

Atha, hereafter (the meditation on); *adhyātmam*, the personal plane is being started. *Yaḥ eva ayam*, that which is . . .etc. is to be interpreted as before. Similarly *eṣaḥ hi*, this vital force also; *eti*, moves; *svaran*, while uttering *Om*. The idea is that it moves uttering *Om* by way of ordering the organs of speech etc. as it were, to function. Indeed, at the time of death people staying nearby dc not hear the utterance of *Om* by the vital force. Because of this similarity the utterance of *Om* in the case of the sun also is to be understood to be merely in the sense of an order.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणाꣳस्त्वं भूमानमभिगायताद्बहवो वै मे भविष्यन्तीति॥४॥

4. 'Verily I sang directly of this one. Therefore you are my only (son).' Kauṣītaki said to his son. 'You should sing of the all-pervading vital force by thinking "My sons will be many indeed".'

Etamu eva, verily of this one . . .etc. is to be interpreted just as before. So the meaning is this: As explained earlier, one should mentally sing of speech etc. and the vital force in the mouth as different and pervasive, while meditating on them as Udgītha. That is to say, (one should sing, meditate repeatedly as before) entertaining the idea, '*Me*, my sons; *bhaviṣyanti*, will be; *bahavaḥ*, many; *vai*, indeed.' In this part the duty of looking upon the rays and the vital forces as different (from the vital force in the mouth and the sun respec-

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tively) is being enjoined for the sake of having many sons, because the meditation on the vital force (in the mouth) and the sun as Udgītha, singly, has been discarded owing to the defect of producing a single son.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्धैवापि दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति॥५॥ इति पञ्चमः खण्डः ॥५॥

5. Now, verily, that which is Udgītha is Praanava, (and) that which is Praṇava, is Udgītha. (Knowing) thus, even if the Udgītha is sung in a defective way, then, he (the Udgātā) surely cures (that) by gathering from the place from where the Hotā praises; he surely cures.

'*Atha*, now; *khalu*, verily; *yaḥ*, that which is; *udgīthaḥ*, Udgītha', etc.—in this is stated the meditation on the unity of Praṇava and Udgītha. Of that the result is being stated: (The Udgātā gathers) *hotṛṣadanāt*, from the place, staying where the Hotā, the pourer of oblations utters the praise (after pronouncing *Om*, the Praṇava), i.e. from the result of the action properly done by the Hotā, because a result cannot be picked up from a mere place. What is that (result which was going to be stated)? *Api*, even if; *durudgītm*, the Udgītha is sung in a defective way, i.e. if any injury is caused by the singer of the Udgītha in his own act; then he (the Udgātā[1]); *ha eva*, certainly; *tat anusamāharati*, cures that by gathering (from the result of the Hotā's act) just as disturbances in bodily constituents are indeed cured by treatment.

[1]The Udgātā who knows the Praṇava and the Udgītha to be identical.

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SECTION 6

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-दृच्यध्यूढꣳ साम गीयत इयमेव साग्निरमस्तत्साम ॥ १॥

1. This (earth) surely is Ṛk, fire is Sāma. This Sāma which is such is established on this Ṛk. Therefore Sāma is sung as established on Ṛk. This very one (Ṛk) is *Sā* (the first letter of the word Sāma), fire is *ama* (the second portion of the word Sāma). That makes up Sāma.

Now then another meditation on Udgītha is being enjoined for the sake of acquiring all the results. *Iyam eva*, this, the earth indeed; is *ṛk*, Ṛk. The Ṛk is to be looked upon as earth. So also *agniḥ*, fire; is *sāmaḥ*, Sāma. The Sāma is to be looked upon as fire. How can earth and fire become Ṛk and Sāma? The reply is this: *Tat etat sāma*, this Sāma which is called fire; *adhyū-ḍham*, is established; *asyām ṛci*, on Ṛk which is this earth; i.e. fire is found to be staying on earth, as Sāma is on Ṛk. *Tasmāt*, because of this very reason; even today *sāmaḥ*, Sāma; *gīyate*, is sung by the singers of Sāma; verily as *ṛci adhyūḍham*, established on Ṛk. As Ṛk and Sāma are not entirely separate from each other, so also are earth and fire. How? *Iyam eva*, this earth indeed; is mentioned by *sā*, Sā, which is half of the name Sāma. *Agniḥ*, fire which is spoken of by the other half of the word (Sāma); is *amaḥ*, *ama*. *Tat*, these two, earth and fire, which become mentionable by the single word Sāma, make up Sāma. Therefore these two, earth and fire, are not entirely separate from each

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other; they are ever in association like Ṛk and Sāma. The idea is that for this reason also, earth and fire are identical with Ṛk and Sāma. Some say that the text, 'this one is *Sā*, fire is *ama*', is meant for enjoining meditation on the two letters of Sāma as earth and fire.

अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥२॥

2. Space indeed is Ṛk, air is Sāma. This Sāma which is such, is established on this Ṛk. Therefore Sāma is sung as established on Ṛk. Space indeed is *Sā*, air is *ama*. That makes up Sāma.

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते द्यौरेव सादित्योऽमस्तत्साम॥३॥

3. Heaven indeed is Ṛk, the sun is Sāma. This Sāma which is such, is established on this Ṛk. Therefore Sāma is sung as established on Ṛk. Heaven indeed is *Sā*, the sun is *ama*. That makes up Sāma.

The text, 'Space indeed is Ṛk, air is Sāma', etc. is to be understood as before.

नक्षत्राण्येवर्क्चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अम तत्साम॥४॥

4. Stars indeed are Ṛk, the moon is Sāma. This Sāma which is such, is established on this Ṛk. Therefore Sāma is sung as established on Ṛk. Stars indeed are *Sā*, the moon is *ama*. That makes up Sāma.

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The moon is the ruler of the stars. Therefore it is Sāma.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते ॥५॥

5. Then, that which is this white light of the sun, that indeed is Ṛk. Then, the blue colour that is deep black, that is Sāma. That Sāma which is such, is established on this Ṛk. Hence Sāma is sung as established on Ṛk.

Atha, then; *etat*, this; *śuklam*, white; *bhāḥ*, light; *yat*, which; *ādityasya*, belongs to the sun; *sā*, that; *eva*, indeed; is *ṛk*, Ṛk. *Atha*, then; *yat nīlam*, that blue (light) in the sun; *paraḥ kṛṣṇam*, which is deep black; *tat*, that; is *sāmaḥ*, Sāma. That is indeed seen by persons who have an absolutely concentrated vision.

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदम तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥६॥

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥७॥

6-7 Then, this white colour that the sun verily has, that indeed is *Sā*. Then, the blue colour that is deep black is *ama*. That makes up Sāma. Then, this one, the golden Person who is seen in the sun, who has a golden beard and golden hair, whose every part from the nail

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upward is golden, of that Person the two eyes are like the lotus whose colour is like the seat of a monkey. His name is *ut*. He who is such is above all sins. He who knows thus, certainly rises above all sins.

These very lights, viz whiteness and blackness, which are *Sā* and *ama*, constitute Sāma.

Atha, then; *eṣaḥ*, this One who is; *hiraṇmayaḥ*, the golden One; *puruṣaḥ*, Person—derived in the sense of one who sleeps (resides) in the town (heart), or who fills, pervades the universe by his own Self—; *yaḥ*, who; *dṛśyate*, is seen by persons who have closed their eyes (to worldly things), who have concentration of mind and depend on such spiritual disciplines as celibacy etc.; *antaḥ āditye*, inside the sun; (He is *hiraṇmayaḥ*) as though made of gold, because the deity cannot be a transformation of gold, it being impossible in that case to have Ṛk and Sāma as His finger-joints, and to be beyond sin. For it is not possible that a lifeless golden figure has any sin etc. because of which there could be a denial (of that sin). Besides, this does not fit in with the 'Person seen in the eye' (who will be spoken of later on). In this sense the word 'golden' is used here without the addition of any word to express comparison. So the meaning is (that He is) luminous. Subsequent texts also are to be construed in the same way.

Even of a luminous person the beard and hair may be black. Therefore it is being specified by saying, *hiraṇyasmaśruḥ*, having a golden beard; and *hiraṇyakeśaḥ*, having golden hair. The meaning is that His beard and hair also are luminous. *Sarvaḥ*, every part; is *suvarṇaḥ*, golden; *āpraṇakhāt*, from the tip of the nail, together

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with the tip of the nail. The idea is that every part is lustrous like gold.

Of Him there is some speciality even about the two eyes although He has His colour like gold through and through. How? *Kapyāsaḥ*, the seat of a monkey—the word *āsaḥ* (seat) being derived from the root *ās* with the suffix *ghañ* in the instrumental case, in the sense of 'sitting'—(meaning thereby) the lowest part of the back of a monkey on which it sits. Of Him, of the deity, *akṣiṇī*, the two eyes; are like *puṇḍarīkam*, a lotus; which is very bright *kapyāsam iva*, like the seat of a monkey. The illustration is not blasphemous because that which illustrates is itself compared with another.[1]

Tasya, of Him who is possessed of such a quality, *ut* is an indirect name. How does this indirectness come? *Saḥ eṣaḥ*, that deity who is such; is *uditaḥ*, above; *sarvebhyaḥ pāpmabhyaḥ*, all sins, i.e. sins together with their results. It will be said later on, 'The Self which is free from sin . . .' (VIII.7. 1). The word *uditaḥ* is derived from the root *i*, to go, with the prefix *ut*. *Yaḥ*, he who; *veda*, knows Him; *evam*, as having this name *ut*, (and) as possessed of such a quality in the manner stated above; he also, in this very way, *udeti*, goes above all sins. The two indeclinables *ha* and *vai* are meant for emphasis, meaning that he does certainly go above.

तस्यर्क्च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वे-
वोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो

[1]It is also noted by some that *puṇḍarīka* literally means a white lotus. But the intended idea is that of a red lot us. Hence the illustration of a monkey's seat becomes a necessity.

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लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥८॥ इति षष्ठः खण्डः ॥६॥

8. Ṛk and Sāma are His two finger-joints. Therefore He is Udgītha. Since He is a singer of this *ut*, for that very reason He is (called) Udgātā. He who is of this kind rules over the worlds which are beyond that, as also over the desires of the gods. This is on the divine plane.

Since the intention is to state that, that deity is Udgītha just as the sun and the others are, therefore the text says: *Tasya*, of Him; *ṛk ca sāma ca*, Ṛk and Sāma; are His *geṣṇau*, two finger-joints—earth, (fire) etc. as described above are his two finger-joints.[1] The deity being all-comprehensive on account of His rulership of the worlds above and below, and of desires, and also because of His being the source of all, it is reasonable that He should have earth, fire, etc. as His two finger-joints. Since He thus has the name *ut*, and He has Ṛk and Sāma as His two finger-joints, therefore He who has got Ṛk and Sāma as His two finger-joints is indirectly referred to as being Udgītha. Because the deity likes to be referred to indirectly[2], *tasmāt*, therefore; *udgīthaḥ*, He is called Udgītha. *Hi*, since; *gātā*, He is a singer; *etasya*, of this (*ut*); *tasmāt tu eva*, for that very reason He is Udgātā. Since He is the singer of this One who is called *ut* as stated above, therefore, it is proper

[1]It was stated earlier that the earth is Ṛk, fire is Sāma, and so on (see I. 6. 1-5). Now, when Ṛk and Sāma become His finger-joints, earth etc. which are Ṛk, and fire etc. which are Sāma, become His finger-joints, *ipso facto*.

[2]See *Bṛhadāraṇyaka Upaniṣad*, IV. 2. 2.

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that the singer of *ut* should be well-known by the name Udgātā. *Saḥ eṣaḥ*, He who is this deity called *ut*; *īṣṭe*, rules over; *teṣām*, those; *lokāḥ*, worlds; *ye*, which are; *parāñcaḥ amuṣmāt*, beyond that sun—the word *parāñca* being derived from *parāk* and *añcana*, meaning 'going beyond', 'staying above'. Not only is He possessed of rulership, He also supports (all), which meaning is suggested by the word *ca* (and). This is according to the *mantra*-text, 'He supported the heaven and this world' (H.S.1; Y. V. 25. 10). Moreover, he rules over *devakāmānām*, the desires of gods. *Iti*, this is; *adhyātmam*, on the divine plane regarding the deity—the real nature of the deity called Udgītha has been stated.

SECTION 7

अथाध्यात्मं वागेवर्क्प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते। वागेव सा प्राणोऽमस्तत्साम ॥ १॥

1. Now starts (the meditation on) the personal level. Speech indeed is Ṛk, the vital force is Sāma. This Sāma which is such, is established on this Ṛk. Therefore Sāma is sung as established on Ṛk. Speech indeed is *Sā*, the vital force is *ama*. That makes up Sāma.

Atha, now is being stated (the meditation on); *adhyātmam*, the personal level. *Vāk*, speech; *eva*, indeed is *ṛk*, Ṛk; *prāṇaḥ*, the vital force; is *sāmaḥ*, Sāma, owing to the similarity of their lower and higher positions. By the word *prāṇa*, the organ of smell together with air is meant. The text beginning with '*Vāk*, speech; *eva*, indeed; is *sā*, Sā; *prāṇaḥ*, the vital force; *amaḥ*, *ama*', etc. is to be explained as before.

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चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते। चक्षुरेव सात्मामस्तत्साम ॥२॥

2. The eye indeed is Ṛk, the Person (reflected in the eye) is Sāma. This Sāma which is such, is established on this Ṛk. Hence Sāma is sung as established on Ṛk. The eye indeed is Sā, the Person is *ama*. That makes up Sāma.

Cakṣuḥ, the eye; *eva*, indeed; is *ṛk*, Ṛk; *ātmā*, Ātmā; is *sāma*, Sāma. The word *ātmā* means the Person reflected in the eye. Because of Its position there (in the eye) the reflection of the Person is Sāma.

श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते। श्रोत्रमेव सा मनोऽमस्तत्साम ॥३॥

3. The ear (organ of hearing) indeed is Ṛk, the mind is Sāma. This Sāma which is such, is established on this Ṛk. Hence Sāma is sung as established on Ṛk. The organ of hearing indeed is *Sā*, the mind is *ama*. That makes up Sāma.

Śrotram, the ear (organ of hearing); *eva*, indeed; is *ṛk*, Ṛk; *manaḥ*, the mind; is *sāmaḥ*, Sāma. The mind is Sāma owing to its rulership over the organ of hearing.

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते। अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥४॥

4. Then, that which is this white light of the eye, that is indeed Ṛk. Then, the blue colour that is deep black,

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that is Sāma. That Sāma which is such, is established on this Ṛk. Hence Sāma is sung as established on Ṛk. Then, this white colour that the eye verily has, that indeed is *Sā*. Then, the blue colour that is deep black is *ama*. That makes up Sāma.

Atha, then; *yat etat*, that which is this; *akṣṇaḥ śuklam bhāḥ*, white light of the eye; *sā eva ṛk*, that indeed is Ṛk. *Atha yat nīlam paraḥ kṛṣṇam*, then, that blue colour (in the eye) that is deep black as in the sun, and is the seat of the power of sight; *tat sāmaḥ*, that is Sāma.

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५॥

5. Then, this Person that is seen in the eye, that indeed is Ṛk, that is Sāma, that is Uktham, that is Yajus, that is Brahmā. The appearance of this one (that is in the eye) is the same as of that one (in the sun). Those which are the finger-joints of that one, they are of this one. The name of this one is the same as of that one.

Atha, then; *eṣaḥ*, this; *puruṣaḥ*, Person; *dṛśyate*, who is seen; *akṣiṇī*, in the eye—this portion is to be understood as before[1]—; *saḥ*, that; *eva*, indeed; is *ṛk*, Ṛk, (identified with) speech etc. on the personal plane and (identified with) earth etc. on the divine plane. It is

[1]Ānanda Giri points out that by saying, '*pūrva-vat*, as before', the Person reflected in the eye is not meant, for, in that case, it would contradict the later portion of the present text. Therefore, what is really meant is the Person who is seen by people of purified mind, as mentioned in I. 6. 6-7.

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well-known that Ṛk-*mantras* are constituted by letters grouped into well-regulated parts of verses. So also with regard to Sāma.[1] Or Sāma means *stotra*, a hymn, because of the associated word *uktha*. Ṛk means *śastras* (verses)[2] which are other than hymns. So also with regard to Yajus—*svāhā*, *svadhā*, and *vaṣat*,[3] and all such forms of speech indeed are Yajus[4].

All that is He himself because He is all-pervasive and the source of all—this is what we have said. *Tat*, that; is *brahmā*, Brahmā, where Brahmā means the three Vedas because the context is of Ṛk etc. *Tat eva rūpam*, that very appearance (of the Person in the sun); is extended to that *etasya*, of this one, the Person in the eye. What is that? Whatever that has been said to be *amuṣya*, of that one, of the Person in the sun, as being golden etc. on the divine plane. *Yau*, those which are;

[1] All those that have been explained as Ṛk are that Person, the Seer himself. The logic stated with regard to Ṛk is being extended to Sāma also. The idea is that all those that have been explained as Sāma are also that Person, the Seer himself. (See Ānanda Giri).

[2] *Śastra* is a verse which does not form a part of any hymn. It is a kind of Ṛk verse that is not set to tune, but simply chanted.

'A kind of sorrel'.—V. S. Apte.

'A *śastra* is the recital of attributes abiding in their possessor, which is produced by sacred texts that are not sung.'—Swāmī Mādhavānada (trans.), *Mīmāmsā-Paribhāṣa* (West Bengal: Ramakrishna Mission Sarada Pitha, 1948), p. 79.

[3] *Mantras* for offering to gods, manes and other beings respectively end with *svāhā*, *svadhā* and *vaṣat*.

[4] Ṛk-*mantras* are verses forming hymns for chanting. Sāma-*mantras* are meant for songs based on those hymns. And Yajur-*mantras* are prose sentences meant for offering oblations.

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geṣṇau, the two finger-joints; *amuṣya*, of that one (of the Person in the sun); *tau*, they are also the finger-joints of Him who is in the eye. And the *nāma*, name *ut* and Udgītha; *yat*, that belong to Him; *tat nāma*, that very name belongs to this one.

Objection: Are not the Person in the sun and the Person in the eye different because of the differences in location, (and) because of the extension of appearance, quality, and name from the one to the other, and (also) because of the mention of the differences in the objects ruled over?

Vedāntin: No, because it is not possible for the same person to attain identity with two (distinct entities) indicated by the words *amunā* and *anena*[1] (See I. 7. 7-8).

Objection: This (attainment) may be possible through the duplication of forms, for it will be stated later on, 'He assumes one form, he assumes three forms', etc. (VII. 26. 2).

Vedāntin: No, because a conscious being, who is one and partless, cannot logically become duplicated. Therefore there is identity between the one on the personal plane and the other on the divine plane. As for your argument that the extension of appearance etc. is a ground for their difference, that is not meant for perceiving any difference.

Objection: For what then?

[1]It will be stated later: *Amunā*, through identity with the Person in the sun, the meditator attains the other worlds as also the things desired by gods; and that meditator himself attains the lower worlds as also the things desired by human beings, *anena*, through identity with the Person in the eye.

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Vedāntin: (That extension is made) so that there may not be any apprehension of difference from the differences in their location.

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥ ६॥

6. That Person who is such rules over all that is below Him, as also over the desires of men. Therefore, these people who play music on a Vīṇā sing of this One. Therefore they become possessed of wealth.

Saḥ eṣaḥ, that Person who is in the eye; *īṣṭe*, rules over; *teṣām*, those (worlds); *ye lokāḥ*, which worlds are; *arvāñcaḥ*, below; *etasmāt*, this one—the worlds which are located below this Self, on the personal plane; and (He also rules) over *manuṣya kāmānām*, desires of man, desires associated with human beings. *Tat*, therefore; *ye ime*, these people who; *gāyanti*, play music; *vīṇāyām*, on the Vīṇā; *te*, they, the singers; *gāyanti*, sing of this One indeed. Because they sing of God, *tasmāt*, therefore; *te*, they; become *dhanasanayaḥ*, possessed of wealth, i.e. rich.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाप्नोति देवकामाꣳश्च ॥ ७॥

7. Now, any one who sings Sāma by knowing this One thus, he sings of both. And that man who is such attains, through that very sun, those worlds that are below him, as also the desires of gods.

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Atha, now; *yaḥ*, any one who; *vidvān*, by knowing; *evam*, thus—knowing Udgītha as the deity described above; *gāyati*, sings; *sāma*, Sāma; *saḥ*, he; *gāyati*, sings; *ubhau*, of both, the Person in the eye as also the Person in the sun. The result attained by a person possessed of this knowledge is being stated. *Saḥ*, he; *yaḥ eṣaḥ*, who is such, i.e. he, having become identified with the deity in the sun; *āpnoti*, attains; *amunā eva ādityena*, through that very sun; *tān*, those; *lokān*, worlds; *ye amuṣmāt, parāñcaḥ*, which are above this one (sun); *ca*, as well as; *deva-kāmān*, the desires of gods.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताꣳश्चाप्नोति मनुष्यकामाꣳश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ ८॥

8. Now, through this very one, a person attains those worlds also which are below this, as well as human desires. For this very reason a singer of the Udgītha, who has this knowledge, should say:

Atha, now; *anena eva*, through this very one, the Person in the eye; *āpnoti*, one attains; *lokān ca*, also the worlds; *ye*, which are; *etasmāt arvāñcaḥ*, below this; *ca*, as well as; *manuṣya kāmān*, human desires. The idea is that (he does so) by becoming identified with the Person in the eye. *Tasmāt u ha*, for this very reason; *udgātā*, a singer of the Udgītha; *evamvit*, who has this knowledge; *brūyāt*, should say to the person for whom the sacrifice is being performed:

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे य एवं विद्वान्साम गायति साम गायति ॥ ९॥ इति सप्तमः खण्डः ॥ ७॥

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9. 'Which desire of yours shall I sing?', because this one who, having this knowledge, sings the Sāma, sings the Sāma, he is certainly able to fulfil desires by singing.

'*Kam*, which; *kāmaḥ*, desire; *te*, of yours, as aspired; *āgāyāni*, shall I sing?' *Hi*, because; *eṣaḥ*, this one who is the singer of Udgītha; *kāmagānasya īṣṭe*, is able to fulfil desires by singing. This is the idea. Who is he? *Yaḥ evam vidvān*, he who, having this knowledge; *sāma gāyati*, sings the Sāma, sings the Sāma. The repetition of 'sings the Sāma', is meant for indicating the conclusion of the meditation.

SECTION 8

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैचकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १॥

1. In olden days, three persons, viz Śilaka Śālāvatya, Caikitāyana Dālbhya and Pravāhaṇa Jaivali became adepts in Udgītha. They said, 'We are surely adepts in Udgītha. Come, let us have a discussion on Udgītha.'

Since the letter *Om* has to be worshipped in many ways, another kind of meditation on *Om* as possessed of the quality of being successively higher than the high[1], together with its result is being introduced in

[1]See Ānanda Giri where he says: Now, giving up the (meditations related to) differences in location (dealt with earlier), the meditation

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another way. However the story is meant for easy comprehension.

Trayaḥ, three in number;—*ha* is used for referring to a remote incident—; *babhūvuḥ*, became; *kuśalāḥ*, adepts; *udgīthe*, in Udgītha, with regard to the knowledge of Udgītha. The idea is that they were so among persons who had assembled at some place or time, or on some occasion. Not that in the whole world these three alone had expertise in the knowledge of Udgītha etc. because it is stated in the Vedas that Uṣasti, Jānaśruti, Kaikeya and others were almost omniscient. Who are those three? That is being stated. The three were these: Śilaka by name and *śālāvatyaḥ*, son of Śālāvat; *caikitāyanaḥ*, the son of Cikitāyana; as belonging to the lineage of Dalbha, he was Dālbhya, or he was called by these surnames because he belonged to two families[1]; and Pravāhaṇa by name, and as son of Jīvala, he was Jaivali.

Te, they; *ha ūcuḥ*, said to one another; '*Udgīthe*, in Udgītha; *sma*, we are well-known to be; *kuśalāḥ*, adepts. Therefore *hanta*, if you approve of this; then, *vadāmaḥ*, we shall hold; *kathām*, a discussion, i.e. a debate; *udgīthe*, with regard to the knowledge of Udgītha, by assuming the position of supporters and op-

on Udgītha as the supreme Self and as possessed of qualities that are successively higher and higher is being stated. This meditation results in the meditator becoming successively higher than the high.

[1] In ancient days it was a custom that when a man had only a female issue, without a son, he stipulated with the family to which she was married that, her son by that marriage would bear the family titles of both the parties, and would perform the *śrāddha*-rites of the sonless man and his forefathers.

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posers.' It is in this way that, in the course of a discussion among people who have that knowledge, there follows demolition of accepting a wrong point of view, origination of some knowledge heretofore unknown, and cessation of doubt. Therefore, it is a duty for those who have that knowledge to come into contact with one another. And this is the purpose of the story, for it is seen to be so in the case of Śilaka and others.

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳ श्रोष्यामीति ॥२॥

2. Saying, 'Let this be so', they sat together. He who was known as Pravāhaṇa Jaivali said, 'Adorable sirs! you two please discuss first. I shall hear the talk of you two Brāhmaṇas while you discuss.'

Saying, '*Tathā*, let this be so'; *te*, they; *samupaviviśuḥ*, did sit down together. Now, in this matter there was a reason for the king to be presumptuous. He who was Pravāhaṇa Jaivali *uvāca*, said to the other two: '*Bhagavantau*, you two adorable sirs; *vadatām*, please discuss; *agre*, first.' That he is a king is indicated by the word *brāhmaṇayoḥ*, of the two Brāhmanas. '*Śroṣyāmi*, I shall hear; *vācam*, the talk; *brāhmaṇayoḥ*, of you two Brāhmaṇas; *vadataḥ*, while you discuss.' Some others say that (the king means) '(I shall hear your) meaningless sentences', because of the qualifying word *vācam*.

स ह शिलकः शालावत्यश्चैचकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥३॥

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3. He who was Śilaka Śālāvatya said to Caikitāyana Dālbhya, 'If you permit, I wish to ask you.' He replied, 'Do ask.'

Of the two who were told so (by the king), *saḥ ha*, he who was; *śilaka śālāvatyaḥ*, Śilaka Śālāvatya; *uvāca*, said; *caikitāyana-dālbhyam*, to Caikitāyana Dālbhya; '*Hanta*, if you permit; *pṛcchāmi*, I wish to ask; *tvām*, you.' Being told so, the other one *uvāca ha*, replied; '*pṛccha*, do ask.'

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

4. 'What is the support of Sāma?' 'The musical scale', said he. 'What is the support of the musical scale?' 'The vital force', he said. 'What is the support of the vital force?' 'Food', he said. 'What is the support of food?' 'Water', he said.

Getting the permission, he said: '*Kā*, what is; *gatiḥ*, the support, i.e. the ultimate basis; *sāmnaḥ*, of Sāma', i.e. of Udgītha, because it is under discussion. For what forms the context of meditation here is Udgītha, and also Udgītha will be spoken of (I. 9. 2) as successively higher (than others). Being asked so, Dālbhya *uvāca*, said; '*Svaraḥ*, the musical scale', because Sāma consists of musical scales (*sā*, *re*, *ga*, etc.). It is reasonable that, that which constitutes a thing should be its support and basis, just as pot etc. have earth as their ultimate goal (basis). '*Kā*, what; *gatiḥ*, is the basis; *svarasya*, of the musical scale?' '*Prāṇaḥ*, the vital force'; *uvāca*, he said.

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Since the musical scale is articulated through the vital force, therefore, the vital force is the basis of the musical scale. '*Kā*, what; *gatiḥ*, is the basis; *prāṇasya*, of the vital force?' '*Annam*, food', he said, because the vital force is sustained by food. Indeed the Veda says, 'The vital force dries up (when enervated) without food', and 'Food is the bond' (Bṛ. V. 7, 1; II. 2. 1). *Kā*, what; *gatiḥ*, is the basis; *annasya*, of food?' '*Āpaḥ*, water', he said, because the food grows from (with the help of) water.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकꣳ सामाभिसꣳस्थापयामः स्वर्गसꣳस्तावꣳ हि सामेति ॥५॥

5. 'What is the basis of water?' 'That world', he said. 'What is the basis of that world?' 'One should not carry (it) beyond heaven', he said. 'We establish Sāma on the heavenly world because Sāma is praised as heaven.'

'*Kā*, what; *gatiḥ*, is the basis; *apām*, of water?' '*Asau*, that; *lokaḥ*, world', he said. Rain originates from that world. 'What is the basis *amuṣya lokasya*, of that world?' Being asked so Dālbhya said, 'One should not; *atinayet*, carry the Sāma to some other basis by transcending that world which is heaven. Therefore *vayam*, we also; *abhisamsthāpayāmaḥ*, establish; *sāmam* the Sāma; *svargam lokam*, on the heavenly world.' The meaning is, 'We know that Sāma is established on heaven; *Sāma hi*, because Sāma is; *svargasamstāvam*, praised as heaven—that Sāma which is

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praised (*samstāva*) as heaven (svarga) is *svargasamstāvam*—in the Vedic text, 'He knew Sāma as the heavenly world indeed.'

तꣳ ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

6. Śilaka Śālāvatya said to that Caikitāyana Dālbhya, 'O Dālbhya, your Sāma certainly remains without support. But at this time, should any one say "Your head will fall", your head will fall,'

The other, viz Śilaka Śālāvatya, *uvāca*, said; *tam*, to that; *caikitāyanam dālbhyam*, Caikitāyana Dālbhya; '*Dālbhya*, O Dālbhya; *te*, your; *sāma*, Sāma; *vai kila*, is certainly, *apratiṣṭhitam*, remains without support', i.e. the Sāma; because of its quality of being successively higher than the high, stands without reaching the final goal. The words *vai* and *kila* reminds of the traditionally accepted teaching in this regard. '*Tu*, but; if *yaḥ*, someone who is a knower of Sāma, becoming intolerant of contrary knowledge that the Sāma for which no basis has been found is yet (stated to be) well-founded; *brūyāt*, should say; *etarhi*, at this time to a man who has committed an offence in the course of a discussion; "*Te*, your; *mūrdhā*, head; *vipatiṣyati*, will surely fall", of the accused person who has been told so, the head will surely fall without any doubt. The idea is, 'But I am not saying so.'

Objection: If somebody has committed a guilt which deserves the falling of head, then, the head will fall even without another's saying so. If the person is not

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guilty, then, (his head) will not fall even if told so. Otherwise, there will be the fault of getting some result which one has not earned, and destruction of a thing one has earned.

Vedāntin: There is no such fault because getting the result of some work, good or bad, depends on time, space and causation. That being so, even though the cause for this falling of the head be ignorance still, it is dependent on somebody else's utterance.

हन्ताहमेतभ्दगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकꣳसामाभिसꣳस्थापयामः प्रतिष्ठासꣳस्तावꣳ हि सामेति ॥ ७॥

7. (Dālbhya said:) 'If it pleases you, I wish to know this from your adorable self.' (Śālāvatya) said, 'Do know (this).' (Dālbhya:) 'Which is the support of that world?' He replied, 'This world.' 'Which is the support of this world?' He said, 'One should not carry (the Sāma) beyond the world which is its basis. We establish Sāma on the world which is its support because Sāma is praised as placed on earth.'

Having been told so, Dālbhya said, '*Hanta*, if it pleases you; *aham*, I; *vedāni*, wish to know; *etat*, this; *bhagavataḥ*, from your venerable self, as to where Sāma has its support.' Being told so, Śālāvatya *uvāca*, replied; '*Viddhi*, do know.' '*Kā*, what; *gatiḥ*, is the support; *amuṣya lokasya*, of that world?' Having been asked so by Dālbhya, Śālāvatya said, '*Ayam lokaḥ*, this

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world', because this world (earth) nourishes that world (heaven) through sacrifices, gifts, oblations, etc. The Vedic texts declare, 'The gods sustain themselves on offerings from here.' Since it is obvious that the earth is the support of all creatures, it is reasonable that this should be the support of Sāma as well. '*Kā*, what; *gatiḥ*, is the support; *asya lokasya*, of this world?' On being asked so, Śālāvatya said, '*Na atinayet*, one should not carry the Sāma beyond; by transcending this *lokam pratiṣṭhām*, world which is its support. Therefore, *vayam*, we *abhisamsthāpayāmaḥ*, establish Sāma; *pratiṣṭhām lokam*, on the world, since Sāma is *pratiṣṭhāsamstāvam*, praised as established on (earth which is) its support.' This is the meaning. There is the Vedic text, 'This one (earth) indeed is (the Sāma called) Rathantara.'

तꣳ ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतभ्दगवतो वेदानीति विद्धीति होवाच ॥८॥ इत्यष्टमः खण्डः ॥८॥

8. To him Pravāhaṇa Jaivali said, 'O Śālāvatya, your Sāma is certainly limited. But if at this time somebody should say, "Your head will fall", your head will fall.' (Śālāvatya) said, 'If it pleases you, I wish to know this from you, adorable sir.' (Jaivali) said, 'Do know (this).'

Tam, to him who had spoken thus; Pravāhaṇa Jaivali said; 'O Śālāvatya, your Sāma *kila vai* is certainly; *antavat*, limited', etc. has to be explained as before.

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Thereafter Śālāvatya said, 'If it pleases you, I wish to know this *bhagavataḥ*, from you adorable sir.' The other said, '*Viddhi*, do know (this).'

SECTION 9

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १॥

1. (Śālāvatya asked:) 'What is the support of this world?' (Pravāhaṇa replied) 'Space, because all these things (moving or not moving) originate verily from Space itself, and when they die they go to Space. Since Space indeed is superior to all these, Space is the ultimate goal.'

Having got the permission, the other (Śālāvatya) asked, 'What is the support *asya lokasya*, of this world?' Pravāhaṇa said, '*Ākāśaḥ*, Space.' *Ākāśa* (here) means the supreme Self, on the strength of the Upaniṣadic text, 'That (Brahman) indeed which is called Space' (VIII. 14. 1)[1], because the origination of all is certainly Its work. And in that Itself all get merged. It will be said later on, 'That (Brahman) created fire' (VI. 2. 3), and 'Fire dissolves into the supreme Deity' (VI. 3. 6). '*Sarvāṇi*, all; *imāni*, these; *bhūtāni*, things moving and not moving; *ha vai*, surely; *samutpadyante*, originate; *ākāśāt eva*, from Space itself.' From the force of the context it follows that they originate in the succeeding order of fire, water, etc. (And all things)

[1]Also see B. S. I. 1. 22.

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'*prati*, move toward; *ākāśam*, Space; and *astam yanti*, get dissolved (there) at the time of the final dissolution, in that very reverse order. *Hi*, for; *ākāśam eva*, Space itself; *jyāyān*, is greater than; *ebhyaḥ*, all these; therefore It is *parāyaṇam—param ayaṇam*, the highest Support, during all the three times (past, present, future).' This is the meaning.

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान् परोवरीयाꣳसमुद्गीथमुपास्ते ॥ २ ॥

2. This Udgītha that is such, is Supreme and higher than the high. This which is such is infinite. He who having known this (Udgītha) as such, meditates on the Udgītha as Supreme and higher than the high, his (life) becomes best and higher than the high, and he wins worlds which are successively higher than the high.

Since the Udgītha is *parovarīyān*, Supreme and higher than the high—it is *paraḥ*, Supreme and also *varīyān*, higher (than the high)—, therefore, the Udgītha becomes identified with the supreme Self. For this very reason, *eṣaḥ*, this (Udgītha); *saḥ*, that is such; is *anantaḥ*, without an end (infinite). *Yaḥ*, he who; *vidvān*, having known, *etat*, this; *evam*, in this way, as identified with the supreme Self and infinite; *upāste*, meditates; *udgītham*, on the Udgītha; *parovarīyāmsam*, as the Supreme and higher than the high, for him this result is being stated: *Asya*, of this man of knowledge, his life; *bhavati*, becomes; *parovarīyaḥ*, best and higher than the high. This is the tangible result. The unseen result for him who, having known this (Udgītha) thus,

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meditates on the Udgītha, is *jayati*, he wins; *lokaḥ*, the worlds; *parovarīyasaḥ*, which are successively higher, ending in Brahman which is called Space.

तꣳ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥३॥

3. Having told this that is such to Udara Śāṇḍilya, Atidhanvā Śaunaka said, 'As long as the descendents in your line will know this Udgītha, for that long their lives in this world will be the best and higher than the high as compared with these (ordinary lives).'

Moreover, *uktvā*, having told, having imparted; *etam*, this knowledge of the Udgītha; *tam*, that is such, to Udaraśāṇḍilya, his disciple; *atidhanvā śaunakaḥ*, Atidhanvā by name and son of Śunaka, who knew this Udgītha; *uvāca*, said; '*Yāvat*, as long as; *te prajāyām*, amongst your children, i.e. in the line of your progeny, your descendents; *vedişyante*, will know; *enam*, this Udgītha; *tāvat*, for that long; *jīvanam*, their lives; *asmin loke*, in this world; *bhavişyati*, will become; *parovarīyaḥ*, the best and higher than the high; *ebhyaḥ*, as compared with these, the lives that are well-known in this world.'

तथामुष्मिँल्लोके लोक इति स य एतदेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥४॥ इति नवमः खण्डः ॥९॥

4. Similarly, in the other world (he will have) a

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world (which is supreme and higher than the high). He who having known this (Udgītha) in this way, meditates (on it), his very life becomes the best and higher than the high in this world. So also (he will have) a world in the other world, a world in the other world.

'*Tathā*, similarly; *amuṣmin*, in that; *loke*, world, in the unseen other world as well; *bhaviṣyati*, there will be (for him); *parovarīyaḥ*, a world which is supreme and higher than the high'—Athidhanvā Śaunaka said this to Śāṇḍilya.

'This result might have come to the people of olden days who were greatly fortunate, but not so for the people who belong to this age.' For dispelling this doubt the text says, *Saḥ yaḥ*, anyone who in this age; *vidvān*, having known; *etat*, this (Udgītha); *evam*, in this way; *upāste*, meditates (on it); *asya*, his; *jīvanam ha*, very life also; *bhavati*, becomes; *parovarīyaḥ*, the best and higher than the high; *asmin loke*, in this world; *tathā*, so also; (he will have) *lokaḥ*, a world; *amuṣmin*, in the other; *loke*, world, a world in the other world.

SECTION 10

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥ १ ॥

1. When (the crops) were destroyed by thunderstorm in (the land of) Kuru, Uṣasti Cākrāyaṇa, who was in very straitened circumstances, lived in a village of an elephant-owner, along with his wife who had not attained adolescence.

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This is begun because, in connection with the meditation on Udgītha, even the meditation with regard to Prastāva and Pratihāra has to be stated. But the story is meant for easy comprehension.

Kuruṣu, in (the land of) Kuru; when the crops in Kuru *matacīhateṣu*, were destroyed by thunderstorm; then, a famine having broken out, *uṣasti-cākrāyaṇaḥ*, one who was the son Cakra and called Uṣasti; *pradrāṇakaḥ*, being in very straitened circumstances (the root *dra* being used to indicate his deplorable condition) owing to non-availability of food, i.e. having come to the end of his tether; *uvāsa ha*, lived by taking shelter in somebody's house; *ibhyagrāme*, in the village of an elephant-owner—*ibha* means an elephant; he who is fit to possess it is an *ibhyaḥ*, i.e. an owner or rider of an elephant; his village is *ibhya-grāmaḥ*—; *jāyayā*, along with his wife; *ātikyā*, who had not attained the signs of an adolescent woman.

स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तꣳ होवाच। नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥२॥

2. He begged from the elephant-owner who was eating black pulses of inferior quality. He replied, 'There are no more (pulses) apart from these which are near me.'

While wandering for food, *saḥ*, he; having accidentally come across *ibhyam*, an elephant-owner; *khādantam*, who was eating; *kulmāṣān*, black pulses of an inferior quality; *bibhikṣe*, begged (of him). The elephant-owner *uvāca ha*, said; *tam*, to him (to Uṣasti); '*Itaḥ*, apart from this heap of food which still remains

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uneaten by me; *yat ca*, and which heap; *ime*, consisting of these pulses; *upanihitāḥ*, is placed near; *me*, me,—is placed in my vessel of food; *na anye*, no other black pulses; *vidyante*, exist. What should I do?' Being told so, Uṣasti replied:

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्यु-च्छिष्टं वै मे पीतꣳ स्यादिति होवाच ॥ ३ ॥

3. He said, 'Give me these.' He gave them to him. 'Would you please take water?' He (Uṣasti) said, '(In that case) it will be my drinking water a part of which indeed has already been drunk.'

Uvāca, he said; '*Dehi*, give; *me*, me; *eteṣām*, of these, i.e. these.' That elephant-owner *pradadau*, gave; *tān*, those (pulses); *asmai*, to this one, to Uṣasti. (The elephant-owner) said, '*Hanta*, if it pleases you; take *anupānam*, this water which is nearby.' Being told so, he replied, 'If I drink, then, *syāt*, it will be ; *me*, for me; *pītam*, drinking water; *ucchiṣṭam vai*, a part of which indeed has already been drunk.' The other replied to the one who had spoken thus:

न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखाद-न्निति होवाच कामो म उदपानमिति ॥ ४ ॥

4. 'Were not these (pulses) also remnants of (my) food?' He (Uṣasti) said, 'If I had not eaten these, I would not have lived. Drinking-water will surely be available for me according to my wish.'

'*Svit*, were not; *ete api*, even these (pulses); *ucchiṣṭam*, remnants of (my) food?' Being told so, Uṣasti

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replied, '*Akhādán*, without eating; *imān*, these, these black pulses; *na ajīviṣyam*, I would not have lived. *Me*, for me; *udapānam*, drinking-water will be available; *kāmaḥ*, according to (my) desire.' This is the meaning.

The purport of this is that, when a person possessed of learning, virtue and fame, and capable of doing good to himself and others, does even such a thing (as eating ort) under such circumstances, he is not touched by sin. Even in his case, this censurable act would be condemnable if some other irreproachable means of livelihood were available. If someone does so under the pretension of being a man of knowledge, he verily goes to hell. This is the intention of the word *pradrāṇaka* in the text.

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ५॥

5. After having eaten, he carried the remainder for his wife. (As) she had become possessed of good alms earlier, she deposited (the pulses in the store).

And *khāditvā*, after having eaten them; *saḥ*, he; *ājahāra*, carried; *atiseṣān*, the remainder; *jāyāyai*, for his wife out of compassion. *Sā*, she, the child-wife; *babhūva*, had become; *subhikṣā*, possessed of good alms, possessed of food; *agre eva*, even before receiving the black pulses. Still, because of her feminine nature, *pratigṛhya*, having taken; *tān*, them, those pulses from her husband's hand, without showing any disrespect; *nidadhau*, she deposited (them).

स ह प्रातः सञ्जिहान उवाच यद्वतान्नस्य लभेमहि

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लभेमहि धनमात्राꣳराजासौ यक्ष्यते स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥६॥

6. At the time of his leaving the bed in the morning, he said, 'Alas! If I could get some food, I could get a bit of wealth. That king will perform a sacrifice. He would have chosen me for the performance of all the duties of the priest.'

Not being aware of her action, *saḥ*, he; *saṁjihānaḥ*, while leaving his bed or on waking; *prātaḥ*, in the morning; *uvāca*, said out of anguish, within the hearing of his wife; '*Bata*, alas; *yat*, if; *labhemahi*, I could get a little bit; *annasya*, of food; then, becoming fit after eating the food, and having gone out; *labhemahi*, I could get; *dhanamātrām*, a little wealth. Then our livelihood would be secured.' And about the means of acquiring wealth he said, '*Asau rājā*, that king; *yakṣyate*, will perform a sacrifice not very far away.' The *Ātmanepada* in *yakṣyate* is used because the king is the performer of the sacrifice. '*Saḥ*, he, the king, perceiving me to be a fit person; *vṛnīta*, would have chosen (me); *sarvaiḥ ārtvijyaiḥ*, for the purpose of performing all the priestly duties.' This is the meaning.

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामुं यज्ञं विततमेयाय ॥७॥

7. To him the wife said, 'If that be so, O my husband, here are those black pulses.' Having eaten them he went to that sacrifice which had been set ready.

To him who had spoken thus, *jāyā*, the wife; *uvāca*, said; '*Hanta*, if that be so; *pati*, O my husband; please

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take *ime eva kulmāṣāḥ*, these very black pulses which were placed in my hands by you.' *Khāditvā*, having eaten; *tān*, them; *eyāya*, he went; *amum*, to that; *yajñam*, sacrifice of the king; which was *vitatam*, set ready by the priests.

तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥ ८॥

8. There he sat down near the singers of the Sāma, who were engaged in singing praises (of gods), at the place where such singing is done. He said to the Prastotā:

And having gone *tatra*, there; and approaching *udgātṛn*, the singers of Sāma; *upaviveśa*, he sat down; *upa*, near; *stoṣyamāṇān*, the priests who were singing in praise (of gods); *āstāve*, at the *āstāva*, at the place where singing in praise (of gods) is undertaken. After sitting down he asked the Prastotā[1]:

[1]In a Soma sacrifice they needed sixteen priests who were divided into four groups of four each. The groups were, Udgātās, Adhvaryus, Hotās, and Brahmās. The four Udgātās were called Udgātā, Prastotā, Pratihartā, and Subrahmaṇya. Their main duty was to sing *sāma* songs. The Prastotā sang the first part, the Udgātā sang the second part, the Pratihartā and Subrahmaṇya the third and fourth parts respectively. The four together sang the fifth part. Thus was sung the Pañca-Bhāktika Sāma of which we shall read later. The Adhvaryus were called Adhvaryu, Pratiprastātā, Neṣṭā, and Unnetā. They poured oblations while reciting Yajur-*mantras*. They also prepared the oblations. The Hotās were called Hotā, Maitrāvaruṇa, Acchāvāk, and Grāvastuta. Their duty was to recite the Ṛk hymns. The Brahmās were called Brahmā, Brāhmaṇācchamsī, Agnīdhra, and Potā. Their duty was to generally supervise the sacrifice and prescribe rectifications when mistakes were committed.

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प्रस्तोतर्यो देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ९ ॥

9. 'O Prastotā, if you sing without knowing of him who is the deity associated with the Prastāva (introductory praise) then, your head will fall.'

'*Prastotaḥ*, O Prastotā.' (He spoke addressing him) thus for drawing his attention. '*Cet*, if; *prastoṣyasi*, you sing near me who am enlightened; *avidvān*, not knowing, without having knowledge; *tām*, of him; *yā*, who is; *devatā*, the deity; *anvāyattā*, associated with; *prastāvam*, the Prastāva; *te*, your; *mūrdhā*, head; *vipatiṣyati*, will fall.'

If his head should fall even in the absence of such a man of knowledge, then, there will be no competence for performing rites by persons who are conversant with rites only. And that is not desirable since it is seen that, people perform rites even without knowledge (of the associated deities), and the Śruti also speaks of the Southern Path (leading to the manes). If ignorant people had no competence, then, the Vedas would have mentioned only the Northern Path (leading to heaven). And it cannot be argued that the southern Path is meant only for those who perform the rites prescribed by the Smṛtis, for the Vedic text says, '(The Brāhmaṇas seek to know It) through (study of the Vedas), sacrifices, charity (and austerity consisting in a dispassionate enjoyment of sense-objects)' (Br̥.IV. 4.22). And from the use of the specific words, '(Your head will fall) when you are told so by me' (I.11.5) it follows that, there is no competence for rites (for an

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ignorant man) only in the presence of a man of knowledge. Not in all such cases as Agnihotra-rites according to the Smṛtis, and study (of the Vedas), etc. because in those cases, approval is seen to exist. So the statement, 'Your head will fall', is to be construed to mean that even people who are conversant only with rites, have competence to perform rites.

एवमेवोद्गातारमुवाचोद्गातर्यो देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ १० ॥

10. In this very way he told the Udgātā: 'O Udgātā, if you sing without knowing of him who is the deity associated with Udgītha, your head will fall down.'

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्यो देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥ ११ ॥ इति दशमः खण्डः ॥ १० ॥

11. In this very way he told the Pratihartā: 'O Pratihartā, if you sing without knowing of him who is the deity associated with Pratihāra, your head will fall down.' And they, having refrained, sat silently.

Evam eva, in this very way; *uvāca*, he told; *udgātāram*, the Udgātā; *pratihartāram*, the Pratihartā, etc. are to be explained as before. *Te*, they, the Prastotā and others; *samāratāḥ*, having refrained from their works; *āsān cakrire*, sat; *tūṣṇīm*, silently, without doing anything for fear of (their) heads falling off, and because they were seekers (of the knowledge of the deities).

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SECTION 11

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणी-त्युषस्तिरस्मि चाक्रायण इति होवाच ॥ १॥

1. Then, the performer of the sacrifice told him, 'I certainly am eager to know (the identity) of the adorable one.' He said, 'I am Uṣasti, son of Cakra.'

Atha, then; *yajamānaḥ*, the performer of the sacrifice, the king; *uvāca ha*, said; *enam*, to him, to Uṣasti; '*Aham*, I; *vai vividiṣāṇi*, am certainly eager to know (the identity); *bhagavantam*, of the adorable one.' Being told so, he said, '*Asmi*, I am, Uṣasti, the son of Cakra, if this has reached your ears as well.'

स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्यान्यानवृषि ॥ २॥

2. He (the king) said, 'I had been surely searching for you for all these priestly duties. As I could not find you, the adorable one, I had to engage others.'

Saḥ, he, the performer of the sacrifice, said; 'Truly speaking I did hear of *bhagavantam*, you, the adorable one, who is possessed of many qualities. And *paryaiṣiṣam*, I searched for you, undertook the task of finding you out; *sarvaiḥ ārtvijyaiḥ*, for all the duties to be performed by the priests. Having searched and *avittyā*, not having found; *bhagavataḥ*, (any trace) of the adorable one; *aham*, I; *āvṛṣi*, have engaged these; *anyān*, others.'

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भगवाꣳस्त्वेव मे सर्वैरार्त्विज्यैरिति तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ ३ ॥

3. 'But may you, the adorable one, (take up) all the priestly duties for me.' (He replied) 'Let this be so. Now, this being so, let these very ones praise under my permission. But you will give me as much wealth as to all these.' The performer of the sacrifice said, 'So be it'

'*Tu*, but all the same, even from now; may *bhagavān*, you, the adorable one; be engaged in *sarvaiḥ*, all; *ārtvijyaiḥ*, priestly duties; *me*, for me.' On being told so, Uṣasti said, '*Tathā iti*, let this be so. But, *atha*, now; *evam tarhi*, this being so; let *ete eva*, these very ones who had been engaged by you earlier; *stuvatām*, praise; *samatisṛṣṭāḥ*, under my permission, having been permitted by me who am totally pleased. However, this much has to be done by you: *Yāvat tu*, as much; *dhanam*, wealth; *dadhyaḥ*, you will give; *ebhyaḥ*, to these ones, to all counting from the Prastotā; *tāvat*, that much; *dadhyaḥ*, you will have to give; *mām*, to me.' Being told so, *yajamānaḥ*, the performer of the sacrifice said; '*Tathā iti*, so be it.'

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्यां देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥

4. Thereafter, the Prastotā approached this one (and said) 'You, the venerable one, told me, "O Prastotā, if you sing without knowing of him who is the

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deity associated with the Prastāva, then your head will fall." Who is that deity?'

Atha, thereafter, having heard the speech of Uṣasti; *prastotā*, the singer of the Prastāva; *upasasāda*, approached with humility; *enam*, this one, Uṣasti; (and said) '*Bhagavān*, you, the venerable one; *avocat*, told; *mā*, me, earlier, "If you sing the Prastāva", etc. *Katamā*, who is; *sā*, that; *devatā*, deity who is associated with the Prastāva, the part of the *sāma* song called Prastāva?'

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५॥

5. He said, 'Prāṇa. All these beings surely proceed towards and merge in Prāṇa, (and) from Prāṇa they emerge. That is the deity who is associated with the Prastāva. If you had sung without knowing him, your head would have fallen when told so by me.'

Being asked thus, *uvāca ha*, he said; '*Prāṇaḥ*, Prāṇa[1].' It is reasonable that Prāṇa should be the deity of the Prastāva. How? '*Sarvāṇi*, all; *imāni*, these; *bhūtāni*, beings, moving and non-moving; *samviśanti*, enter into; by proceeding *abhi*, towards; *prāṇam*, Prāṇa; *eva*, itself, in identity with Prāṇa during dissolution. (They) *ujjihate*, originate; *prāṇam*, from Prana itself (retaining their identity with Prāṇa) at the time of creation. Therefore, *sā eṣā*, that is; *devatā*, the deity ;

[1]In this context, Prāṇa means the supreme Self. See B. S. I. 1. 23.

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who is *anvāyattā*, associated with; *prastāvam*, Prastāva. *Cet*, if; *avidvān*, not knowing; *tām*, that deity; *prastoṣyaḥ*, you had sung the Prastāva, if you had sung the part of the *sāma* song called Prastāva; *te*, your; *mūrdhā*, head; *vyapatiṣyat*, would have fallen; when *uktasya*, you were told; *tathā*, so; *mayā*, by me.' The idea is this: 'Therefore, it was well done by you that, you refrained from doing a work prohibited by me.'

अथ हैनमुद्गातोपससादोद्गातर्यो देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

6. Thereafter, the Udgātā aproached him (and said) 'You, the venerable one, told me, "O Udgātā, if you sing without knowing of him who is the deity associated with Udgītha, your head will fall." Who is that deity?'

Similarly, the Udgātā asked: '*Katamā*, who is; *sā*, that; *devatā*, deity who is associated with the part of *sāma* called Udgītha?'

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

7. He said: 'The sun. Verily, all these beings sing to the sun when he is up. It is this deity who is associated with Udgītha. If you had sung without knowing him, your head would have fallen when told so by me.'

Being questioned thus, he *uvāca ha*, said; '*Ādityaḥ*, the sun. *Vai*, surely; *sarvāṇi*, all; *imāni*, these; *bhūtāni*,

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beings; *gāyanti*, sing to, make sounds (in honour of), i.e. praise; *ādityam*, the sun; *ucchaiḥ santam*, when he is up.' This is so (i.e. the sun is the deity of Udgītha) because of the similarity of the syllable *ut* (in Ut-gītha and *ut-chhaiḥ*), as it is done in the case of Prāna (who is the deity of Prastāva) where there is the similarity of the syllable *pra*. Therefore, 'It is this deity. . .', etc. is to be explained as before.

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ८॥

8. Thereafter, the Pratihartā approached this one (and said) 'You, the venerable one, told me, "O Pratihartā, if you sing (the Pratihāra) without knowing of him who is the deity associated with Pratihāra, your head will fall." Who is that deity?'

In this very way, *atha*, thereafter; *pratihartā*, the Pratihartā; *upasasāda*, approached; *enam*, this one (Uṣasti); 'Who is that deity associated with Pratihāra?'

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९॥ इत्येकादशः खण्डः ॥ ११॥

9. He said: 'Food. All these beings, surely, live by collecting food itself for themselves. It is this deity who is associated with Pratihāra. If you had sung (the Pratihāra) wilthout knowing him, your head would have

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fallen when told so by me, when you were told so by me.'

Being asked thus, he said, '*Annam*, food. *Ha vai*, surely; *sarvāṇi*, all; *imāni*, these; *bhūtāni*, beings; *jīvanti*, live; *haramāṇāni*, by collecting; *annam eva*, food itself; *prati*, towards, for themselves, from all quarters. *Sā eṣā*, it is this; *devatā*, deity; who is *anvāyattā*, associated with Pratihāra, that part of *sāma* called Pratihāra,' because of the similarity of the word *prati* (in *prati-hāra* and *prati-hāra-māṇāni*). The remaining portion, '*tathā uktasya mayā*, of you who were told so by me', is to be explained as before.

The meaning as a whole is that the parts of the *sāma*, called Prastāva, Udgītha, and Pratihāra, are to be meditated on as Prāṇa, sun, and food (respectively). The result of such a meditation is the achievement of identity with Prāṇa etc. or a greater fruitfulness of the rites.

SECTION 12

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्व्राज ॥ १ ॥

1. Therefore, hereafter starts the Udgītha seen by dogs. Once upon a time, Baka or Glāva (as he was known) who was the son of Dalbha and Mitrā, went out for study of the Vedas.

In the preceding part has been related a pitiable condition as indicated by the eating of ort and putrid food due to non-availability of food. In order that such

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a condition may not recur, *atha*, therefore, for the sake of acquiring food; *ataḥ*, hereafter is begun; *udgīthaḥ*, the Udgītha, the singing of Udgītha Sāma; *śauvaḥ*, seen by dogs.

Tat ha, once upon a time; (there was a *ṛṣi*) *bakaḥ*, Baka by name; (and) *dālbhyaḥ*, son of Dalbha; *vā*, or; *glāvaḥ*, Glāva by name; and *maitreyaḥ*, son of Mitrā. The word 'or' is here used in the sense of 'and' (to show that the two names, Baka and Glāva refer to the same person), for he was a *dvāmuṣyāyaṇaḥ*, a person belonging to two families (see foot-note under I.8.1). (The meaning is stated thus because) though the word 'or' can be taken to suggest an alternative in the case of *action*, this cannot be so with regard to the *nature* of a thing. Indeed, the Smṛti says, 'He can have two names, two *gotras* (lineages).' It is seen in the world that forefathers of both the parental sides share in the *śrāddha* offerings. Or, since the text is fully preoccupied with the Udgītha, being unmindful of the (identity of the) *ṛṣi* in question, *vā* is used (merely) for (the facility of) reading. (The word *vā* may otherwise mean either/or, i.e. either the *ṛṣi* Baka or the *ṛṣi* Glāva.) *Svādhyāyam*, for undertaking study; *udvavrāja*, he went out of the village to a solitary place near a water (–source). And since singular number is used in 'He went out' and 'He waited' (I. 12. 3), therefore this *ṛṣi* (concerned) is only one. From the fact that the *ṛṣi* conformed to the exact time when the dogs sung the Udgītha (ibid), the conclusion indicated is that the study of the Vedas undertaken by him was meant for obtaining food.

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ २ ॥

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2. To him appeared a white dog. Other dogs, having approached him said, 'May the venerable sir sing for our food because we are hungry, to be sure.'

Some deity or some *ṛṣi*, having become pleased with (his) study; and having taken the form of a dog, (becoming) *śvetaḥ*, white; *śvaḥ*, dog; *prādurbabhūva*, made his appearance; *tasmai*, before him, before the *ṛṣi*, to bestow him a favour. *Anye*, other; *śvānaḥ*, dogs, which were small in size; *upasametya*, having approached; *tam*, him, the white dog; *ūcuḥ*, said to him; 'May the *bhagavān*, venerable sir; *āgāyatu*, sing; *annam naḥ* for our food, i.e. obtain food for us by singing.' Or it is proper to understand that the vital force residing in the mouth (was told so by the) organs of speech etc. which eat their food after the vital force, and which, being pleased with the study (of the *ṛṣi*), favoured him by taking the form of dogs. They said thus: '*Aśanāyāmaḥ vai*, we are hungry, to be sure.'

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ ३ ॥

3. To them he said, 'You approach me together here itself in the morning.' The *ṛṣi* named Baka and Glāva, who was the son of Dalbha and Mitrā, waited there itself.

Having been told so, the white dog *uvāca ha*, said; *tān*, to them, to the small dogs; '*Mām upasamīyāta*, you approach me together; *iha eva*, here itself, in this very place; *prātaḥ*, in the morning.' The lengthening of *i* in *samīyāta* is a Vedic use, or it may be an erroneous reading. The mention of 'morning' is to indicate that

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the performance (i.e. singing) was obligatory at that very time, or because the sun, who is the giver of food, is not in the front (of the Udgātā) in the afternoon. The *ṛṣi* named Baka and Glāva, who was the son of Dalbha and Mitrā, *pratipālayāñcakāra*, conformed to the exact time, i.e. waited; *tat ha*, there itself.

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सꣳरब्धाः सर्पन्तीत्येवमाससृपुस्ते ह समुपविश्य हिं चक्रुः ॥४॥

4. As in a rite the priests move by holding on to one another while praising with the Bahiṣpavamāna-hymn, so also they (the dogs) moved on. Sitting down together, they uttered the word *him*.

Te, they, those dogs, having come there itself to the presence of the *ṛṣi*; *āsasṛpuḥ*, moved on, i.e. went round and round taking one another's tail in each other's mouth; as in performing a rite, the group of Udgātās[1], *sarpanti*, move; *samārabdāḥ*, by holding on to one another (i.e. holding the end of the cloth of one in the front); *stoṣyamāṇāḥ*, while praising; *bahiṣpavamānena*, with the hymn called Bahiṣpavamāna[2]. After having moved like that and *samupaviśya*, having sat down together; *te*, they; *him cakruḥ*, uttered (sang) the word *him*.

ओ३मदा३मों३ पिबा३मों३ देवो वरुणः प्रजापतिः सविता२न्नमिहा२हरदन्नपते३ऽन्नमिहा२हरा२हरो३मिति ॥५॥

[1]Ānanda Giri says that from the mention of Udgātā, all the priests beginning from the Adhvaryu, as also the *yajamāna* are to be understood.

[2]The hymn sung at the time of extracting Soma juice on the last day of the Soma-sacrifice.

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इति द्वादशः खण्डः ॥ १२ ॥

5. '*Om*, we shall eat; *Om*, we shall drink; *Om*, may the bright sun, who is Varuṇa and Prajāpati, bring food here. O the lord of food, bring food here, bring (food here), *Om*.'

'*Om adāma*, we shall eat. *Om pibāma*, we shall drink. *Om*.' (The sun is called) *devaḥ* because of his brightness. (He is called) Varuṇa because (he) pours rain on earth. (He is called) Prajāpati because (he) nourishes the creatures. (He is called) Savitā because (he) produces[1] all. 'May the sun who has these names and these characteristics *āharat*, bring food for us; *iha*, here.' *Aharat* stands for *āharatu*. After singing the syllable *him* thus, they said again: '*Annapate*, O the lord of food, who are of this kind, bring food for us here, bring (here).' He is called *annapati*, the lord of food because he produces all food. Unless the grains that are produced are ripened by him, the creatures will not have even a grain of food. Therefore, he is called the lord of food. The repetition (of the word 'bring') is to denote eagerness. *Om*.

SECTION 13

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा अथकारः। आत्मेहकारोऽग्निरीकारः ॥ १ ॥

[1]The sun is referred to thus because it illumines the world, causes rainfall and nourishes the creatures by producing food through rainfall, thus becoming the originator of successive generations of things moving and not moving.

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1. This very world is the syllable *hāu*; air is the syllable *hāi*; the moon is the syllable *atha*; the Self is the syllable *iha*; fire is the letter *ī*.

Since meditation on the parts of Sāma is linked up with the other addenda of the *sāma* song, therefore, hereafter, instruction is being given about other meditations on these syllables of the *stobha* in a group, which are the other limbs of the *sāma* song, because they are equally connected with the Sāma.

Ayam vāva, this very; *lokaḥ*, world; is *hāukāraḥ*, the syllable *hāu*, which is a *stobha*[1] well-known in the Rathantara Sāma. (A Vedic text[2] says), 'This (earth) is verily the Rathantara.' Because of this similārity of relationship the *stobha hāu*, is to be meditated on as the world.

Vāyuḥ, air; is *hāikāraḥ*, the syllable *hāi*. The syllable *hāi* is well-known in the Vāmadevya Sāma. The relationship between air and water is the source of Vāmadevya Sāma. *Hāikāraḥ*, the syllable *hāi* is to be meditated on by looking upon it as; *vāyuḥ*, air, because of this similarity. *Candramā*, the moon; is *athakāraḥ*, the syllable *atha*. One should meditate on the syllable *atha* by looking upon it as the moon, for this (world) is

[1]Although the Ṛk verses are used as songs during rites still, some other meaningless syllables such as *hāu*, *hāi*, etc. which are known as *stobhas* are inserted for making the *sāma* song full. These, however, are absolutely necessary for producing the desired unseen result.

[2]The Vedic text quoted in the commentary equates the earth with Rāthantara Sāma, and the present text says that *hāu* is to be used in singing the Rathantara. Because of this similarity of the relationship of *hāu* and earth with Rathantara, *hāu* is to be meditated on as earth.

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dependent (*sthitam*) on food. The moon stands identified with food (*annam*). And because there is similarity as regards *a* and *tha* (*anna* has *a* in the beginning, and *sthita* has the letter *tha*) the meditation is to be undertaken as stated. *Ātmā*, the Self; is *ihakāraḥ*, the syllable *iha*. *Iha* is a *stobha*, and the Self is directly referred to by the word *iha*, here. And the *stobha* also is *iha*. Thus there exists a similarity. *Agniḥ*, fire; is *īkāraḥ*, the letter *ī*. All the *sāma* songs sung in honour of fire are connected with the (*stobha*) *ī*. So (the meditation follows) from that similarity.

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोयि-कारः प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

2. The sun is the letter *ū*; invocation is the letter *e*; the Viśvedevas are the syllable *auhoi*; Prajāpati is the syllable *him*; Prāṇa is the syllable *svara*; food is the letter *yā*; and Virāṭ is *vāk*.

Ādityaḥ, the sun; is *ūkāraḥ*, the letter *ū*. They sing of the sun when it is up (*ucchaiḥ*) (I.11.7), and the *stobha* is also *ū*. The *sāma* songs which have the sun as their deity, have *ū* as a *stobha*. So the sun is *ū*. *Nihavaḥ*, invocation; is the *stobha ekāraḥ*, the letter *e*. The similarity follows from the fact that one is welcomed by saying *ehi*, come. *Viśvedevāḥ*, the Viśvedevas; are *auhoikāraḥ*, the syllable *auhoi*, because in the *sāma* song in honour of the Viśvedevas, the *stobha* (*auhoi*) is seen to occur. *Prajāpatiḥ*, Prajāpati; is *himkāraḥ*, the syllable *him* because he defies description, and the *stobha him* also is indeterminate. *Prāṇaḥ*, Prāṇa; is *svaraḥ*, *svara*. *Svara* is a *stobha*. The similarity follows from

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(Prāṇa) the vital force being the cause of *svara*, the musical scale. *Annam*, food; is *yā*, the letter *yā*. The *stobha yā* is food. Because this (world) moves (*yāti*) owing to food, therefore (the meditation arises) from this similarity. The *stobha* called *vāk* is *virāṭ*, which may mean 'food' or some deity, for the *stobha* (*vāk*) occurs in the Vairāja Sāma, the *sāma* in the honour of Virāṭ.

अनिरुक्तस्त्रयोदशः स्तोभः सञ्चरो हुङ्कारः ॥ ३ ॥

3. The thirteenth *stobha*, viz *hum*, which is variously used, is indeterminate.

Aniruktaḥ, indeterminate because it is inexpressible, for it cannot be spoken of as 'it is this', 'it is this'. *Sañcaraḥ* means that its nature is such that it is diversely thought of. Which is that? The answer is that it is *trayodaśaḥ*, the thirteenth *stobha*; called *huṁkāraḥ*, the syllable *hum*[1]. Since this is inexpressible, therefore it is to be meditated on as 'not determinable in any special way'.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवꣳ साम्नामुपनिषदं वेदोपनिषदं वेदेति ॥ ४ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥ इति छान्दोग्योपनिषदि प्रथमोऽध्यायः ॥ १ ॥

4. He who knows thus this mystic meditation about

[1]This *stobha hum* is unmanifested like the unmanifest source of this world. It is thought of diversely in the different branches of the Sāma-Veda, and it takes the place of other *stobhas* in different contexts. So it is to be thought of as the ultimate Cause.

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the sāmas, to him speech offers that milk which it possesses, and he becomes possessed of food and an eater of food—he who knows the mystic meditation.

The result of the meditation on the letters (and syllables) that are known as *stobhas* is being spoken of. 'The milk that speech possesses', etc. has already been explained (I.3.7). *Yaḥ*, he who; *veda*, knows; *evam*, thus; *etām upaniṣadam*, this Upaniṣad, the mystic meditation; *sāmnām*, on the *sāmas*, with regard to the letters which are known as *stobhas* and which form parts of *sāma* songs, to him comes this result as already stated. This is the meaning. The repetition (of 'he who knows the mystic meditation') is to indicate the conclusion of the chapter, or to indicate the conclusion of special meditations with regard to the parts of the *sāma* songs.

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CHAPTER II

SECTION I

ओं। समस्तस्य खलु साम्न उपासनꣳसाधु यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १॥

1. *Om*. Meditation on the *sāma* as a whole is excellent. What is excellent is said to be *sāma*. What is not excellent in not *sāma*.

Starting with '(One should meditate on) this letter *Om*', etc. instruction has been given about meditation with regard to parts of *sāma*, which yields many results. And after that has been stated the meditations concerning the letter called *stobhas*. In all these contexts, however, they relate only to a particular aspect of *sāma*. Hereafter, the Śruti begins with the idea, 'I shall now speak of all kinds of meditations on the *sāma* as a whole.' It is reasonable that the meditation on the possessor of the parts should be instructed after the meditation on the individual parts.

Upāsanam, meditation; *sāmnaḥ*, on *sāma*; *samastasya*, as a whole, i.e. as consisting of five divisions and seven divisions;—*khalu* is used as an embellishment of the sentence—is *sādhu*, excellent. Since the purpose of the word *sādhu*, excellent, is to enjoin looking upon the whole of *sāma* as good, it is not used for depreciating the earlier meditations.

Objection: Is it not a fact that 'goodness' which did not exist (in the earlier meditations) is being stated (here) with regard to the *sāma* as a whole?

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Vedāntin: Not so, because the conclusion is made with, 'He who meditates on *sāma* as excellent'[1]. The word *sādhu* is synonymous with excellence. How is this known? The answer is, *yat*, whatever is well-known in the world; as *sādhu*, excellent, commendable; the adepts *ācakṣate*, call; *tat*, that; *sāmaḥ*, *sāma*; and *yat*, whatever is; *asādhu*, not excellent, opposed to that; *tat*, that; is *asāmaḥ*, not *sāma*.

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

2 In that context, they also say, 'He has approached this one with a friendly attitude', where the very idea expressed is that he approached this one in a proper manner. (And) when they say, 'He approached this one with an unfriendly attitude', in that context, the very idea they express is that he approached this one in an improper manner.

Tat, with regard to that itself, with regard to discrimination between what is good and what is not good; *uta api āhuḥ*, they also say; '*Upāgāt*, he has approached; *enam*, this one, the king and the satrap; *sāmnā*, with a friendly attitude.' Who is he? The person meant is he from whom there was apprehension of bad

[1]Although 'goodness' did exist even in the earlier context, only it was not specifically mentioned. So, there can be no condemnation of earlier meditations even by implication.—Ā. G.

What Śaṅkara means is that here a fresh meditation on sāma as possessed of the quality of goodness, is being begun without denying 'goodness' implicit in earlier meditations

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behaviour. *Tat*, in that context, common people, not seeing unpleasant treatment like arrest etc.; *āhuḥ*, say; '*Upāgāt*, he approached; *enam*, this one; *sādhunā*, in a proper manner'; (where they use the word *sādhu*) *iti eva*, with the very idea that he went with honest intentions. Where, on the contrary, they observe unpleasant treatment like arrest etc. in that context; *āhuḥ*, they say; '*Upāgāt*, he approached; *enam*, this one; *asāmnā*, with an unfriendly intention'; where the very idea expressed is that he *upāgāt*, he approached; *enam*, this one; *asādhunā*, in an improper manner.

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

3. Again, they also say, 'Ah! To us good has come!' In that context they say, 'Ah! this is favourable', where, what is favourable takes place. (And) they say, 'The bad has happened to us.' In that context they actually say, 'Alas! this is unfavourable', where, what is unfavourable takes place.

Atha, again; *uta api*, also; *āhuḥ*, they say; '*Sāmaḥ*, good, which can be experienced by oneself, has happened; *naḥ* to us.' *Bata* is used in the sense of self-complacence. This is what is said by them. *Yat*, whatever; *bhavati*, happens to be; *sādhu*, good; *tat*, with regard to that thing; *āhuḥ*, they say; *iti*, thus; '*Bata*, ah; this is *sādhu*, favourable.' When the contrary happens, they say, '*Bata*, alas; *asāmaḥ*, the bad (has come); *naḥ*, to us.' *Yat*, whatever; *bhavati*, happens to be; *asādhu*, unfavourable; *tat*, with regard to that; *iti eva*, actually;

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āhuḥ, they say; '*Bata*, alas; *asādhu*, this is unfavourable.' Therefore, the synonymity of the words *sāma* and *sādhu* is established.

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो धर्मा आ च गच्छेयुरुप च नमेयुः ॥४॥ इति प्रथमः खण्डः ॥१॥

4. Having known this thus, he who meditates on the *sāma* as *sādhu*, to such a man the good qualities, indeed, come quickly and bow down.

Therefore, *saḥ*, he; *yaḥ*, who, any one; *upāste*, meditates; *sāma*, on *sāma*; *sādhu*, as *sādhu*, as possessed of the quality of being good (fair, favourable, excellent, etc.); vidvān, having known the whole *sāma* as possessed of the quality of being good, to him comes this result; *abhyāśaḥ ha*, quickly indeed; The word *yat* is used as an adverb to specify quickness. *Ca*, and; *enam*, to this one, to the meditator; *sādhavaḥ*, good; *dharmāḥ*, qualities, which are not opposed to the Vedas and Smṛtiṣ; *āgaccheyuḥ*, will come; not only will they come, *ca*, but also; *upanameyuḥ*, will bow down, i.e. will remain as things of enjoyment (for him).

SECTION 2

लोकेषु पञ्चविधꣳ सामोपासीत पृथिवी हिङ्कारः। अग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥१॥

1. The *sāma* having five divisions is to be meditated

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on as the worlds. Earth is Hiṁkāra. Fire is Prastāva. Intermediate-space is Udgītha. The sun is Pratihāra. Heaven is Nidhana. This much with regard to the higher worlds.

Which again, are those *sāmas*-as-a-whole that are to be meditated upon as associated with the idea of excellence? They are these ones that are being spoken of hereby: 'The *sāma* having five divisions', etc.

Objection: Is it not contradictory to say that they are to be meditated upon as the worlds etc. and also as excellent?

Answer: No, because the worlds, as products, are permeated by their cause meant by the word *sādhu*, just as transformations like pots etc. are permeated by earth etc. Whether the meaning of the word *sādhu* be *dharma* (merit) or Brahman, in either case it permeates the products like worlds etc. Therefore, just as wherever there is the idea of pots etc. that idea certainly remains permeated by the idea of earth etc. Similarly, the idea of worlds etc. certainly remains permeated by the idea of *sādhu* (merit or Brahman), because the worlds etc. are products of *dharma*[1] (merit) etc.

Although both *dharma* and Brahman are similar so far their being causes is concerned still, it is reasonable that the word *sādhu* means *dharma* only, because the word *sādhu* is used with regard to *dharma* in such sentences as, 'He who does a meritorious (*sādhu*) deed, becomes meritorious (*sādhu*).'

[1]The unseen results produced by rites and their accessories is called *dharma*, merit.

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Objection: Is it not a fact that, since the cause permeates the products like worlds etc. that idea (of a cause permeating its effect) follows as a matter of course? Therefore, it is not necessary to say, 'One meditates on *sāma* as *sādhu*'.

Answer: No, because the idea is derived from the scriptures. Indeed, in all cases, only duties enjoined by the scriptures are to be undertaken; not those which, even though in vogue, are contrary to the scriptures.

Sāma, the *sāma*, the whole of *sāma*; *pañcavidham*, of five kinds according to its five divisions, and which is good; *upāsīta*, should be meditated on; *lokeṣu*, as the worlds such as earth etc. How? *Pṛthivī*, earth; is *hiṁkāraḥ*, Hiṁkāra. By transforming the seventh (locative) case that occurs in the word *lokeṣu* ('*in* the worlds') into the first case (as *lokaḥ*, *the* worlds), Hiṁkāra is to be meditated upon as earth etc. by looking upon Hiṁkāra as earth. Or by transposing the seventh case used in the Upaniṣad for the word *loka* (to *hiṁkāra* etc. the meaning will be), the meditation is to be undertaken by looking upon Hiṁkāra etc. as earth etc. There, earth is Hiṁkāra because of the similarity of being the first. *Agniḥ*, fire; is *prastāvaḥ*, Prastāva because it is in fire that all rites are performed; (*prastūyante*), and the name of the (concerned) division of the *sāma* is Prastāva. *Antarikṣam*, intermediate-space; *udgīthaḥ* is Udgītha. Intermediate-space means the sky (*gaganam*), and the word *udgītha* contains the word *ga*. (Hence the similarity.) *Ādityaḥ*, the sun; is *prathihāraḥ*, Pratihāra because the sun faces everyone (and everybody says) '(The sun faces) towards (*prati*) me, towards me.' *Dyauḥ*, heaven; is *nidhanam*, Nidhana

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because people departing from here get stationed (*nidhīyante*) in heaven. In this way is to be undertaken the meditation on *sāma* by looking upon it as *ūrdhveṣu*, the worlds placed high up.

अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्ष-मुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

2. Thereafter (when they are) considered in the opposite order, heaven is Hiṁkāra; the sun in Prastāva; intermediate-space is Udgītha; fire is Pratihāra; earth is Nidhana.

Atha, thereafter; the fivefold meditation on *sāma* is stated (by regarding the worlds) *āvṛtteṣu*, in their downward order, because the worlds are associated with going (up) and coming (down of creatures). Since meditation on *sāma* is being enjoined in accordance with their positions, therefore, from the point of view of the worlds in their downward order, *dyauḥ*, heaven is Hiṁkāra because of its first position; *ādityaḥ*, the sun is Prastāva because the activities of creatures are begun (*prastūyante*) after the sun rises; intermediate-space is Udgītha, just as before; fire is Pratihāra because fire is carried (*pratiharaṇa*) from place to place by beings; earth is Nidhana because people coming from there (heaven) are placed (or die) here.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वाँल्लोकेषु पञ्चविधं सामोपास्ते ॥ ३ ॥ इति द्वितीयः खण्डः ॥ २ ॥

3. Having known this (*sāma*) thus (possessed of the quality of *dharma*, merit), he who meditates on the

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fivefold *sāma* as the worlds, for his enjoyment exist the worlds placed in the upward as also in the downward orders.

The result of the meditation is: *Yaḥ*, any one who; *vidvān*, having known; *etat*, this; *evam*, thus; *upāste*, meditates; on *pañcavidham*, the five-fold *sāma* as a whole, and as *sādhu* (i.e. as *dharma*); *asmai*, for him; *kalpante ha*, become fit (enjoyable); *lokāḥ*, the worlds; *ūrdhvāḥ ca āvṛttāḥ ca*, placed in the upward and the downward orders, and which are associated with going and coming. That is to say, they (the worlds) present themselves for his enjoyment. This is how the sentences are to be construed, both with regard to the fivefold and sevenfold *sāmas*.

SECTION 3

वृष्टौ पञ्चविधꣳ सामोपासीत पुरोवातो हिङ्कारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः उद्गृह्णाति तन्निधनं ॥ १॥

1. The fivefold *sāma* has to be meditated on as rain. The eastern wind, that is Himkāra; the clouds form, that is Prastāva; that it rains, that is Udgītha; that lightning flashes and thunder roars, that is Pratihāra; it (water) is used up, that is Nidhana.

Pañcavidham, the fivefold *sāma*; *upāsīta*, has to be meditated on; *vṛṣṭau*, as rain. Since rain is the cause of the continuance of the worlds, hence is this succession[1].

[1]Of 'rain' after 'world'.

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Purovātaḥ, the eastern wind is Himkāra because rain begins with the eastern wind and ends with its (water's) use, just as *sāma* starts with Himkāra and ends with Nidhana. Therefore the eastern wind is Himkāra because of their first positions. *Meghaḥ jāyate*, the clouds form; *saḥ*, that; is *prastāvaḥ*, Prastāva because the well-known fact is that in the rainy season the formation of clouds indicates beginning of rainfall. *Varṣati*, that it rains; *saḥ*, that; is *udgītaḥ*, Udgītha because of its highest position. *Vidyotate*, that lightning flashes; *stanayati*, thunder roars, that is Pratihāra because of (the former) being scattered[1] (*pratihṛtattvāt*). *Udgṛhṇāti*[2], it is used up, that is Nidhana because of the similarity of ending up.

वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधꣳ सामोपास्ते ॥ २ ॥ इति तृतीयः खण्डः ॥ ३ ॥

2. Anyone who, having known this thus, meditates on the five-fold *sāma* as rain, for him does occur rain, and he causes rainfall.

The result of the meditation is: *Asmai*, for him; *varṣati ha*, it rains according to his will. Similarly, *varṣayati ha*, he makes it rain even when there is no rain. 'He who', etc. is to be construed as before.

SECTION 4

सर्वास्वप्सु पञ्चविधꣳ सामोपासीत मेघो यत्संप्लवते स

[1]The similarity follows from the word *prati* being common.

[2]The word *udgṛhṇāti* is translated variously. It may imply 'using up by people', or 'sucking up by the sun', or 'cessation of rains'. Śaṅkarācārya is silent on the point.

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हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १॥

1. One should meditate on the fivefold *sāma* as all (kinds of) water. That clouds gather and rain is imminent, that is Hiṁkāra. That it pours down, that is Prastāva. The rivers that flow eastward, that is Udgītha. Those (that flow) westward, that is Pratihāra. The sea is Nidhana.

Upāsīta, one should meditate on; *pañcavidham sāma*, fivefold *sāma*; *sarvesu* as all (kinds of); *apsu*, water. Since rain precedes all kinds of water, (therefore the meditation on all kinds of water) follows (the meditation on rain). *Yat*, that; *meghaḥ*, cloud(s); *samplavate*, gather together to become dense or thick—when a cloud rises high it is said to be gathering—that is the beginning of water; that is Hiṁkāra. *Yat*, that; *saḥ varṣati*, it rains; *saḥ*, that is Prastāva. Water becomes ready (*prastutaḥ*) to spread everywhere. *Yaḥ*, those (rivers); that *syandante*, flow; *prācyaḥ*, eastward, that is Udgītha because of their superiority. *Yaḥ*, those (that flow); *pratīcyaḥ*, westward; *saḥ*, that is Pratihāra because of the similarity of the word *prati* (in *pratihāra* and *pratīcyaḥ*). *Samudraḥ*, the sea; *nidhanam*, is Nidhanam since all the waters get deposited there.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधꣳ सामोपास्ते ॥ २॥ इति चतुर्थः खण्डः ॥ ४॥

2. Anyone who having known thus, meditates on the fivefold *sāma* as all kinds of water, he does not die in water; he becomes possessed of water.

Na praiti ha, he does not die; *apsu*, in water, if he

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does not want this. *Bhavati*, he become; *apsumān*, possessed of water. This is the result.

SECTION 5

ऋतुषु पञ्चविधꣳ सामोपासीत वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १॥

1. One should meditate on the five-fold *sāma* as the seasons. Spring is Himkāra; summer is Prastāva; rainy season is Udgītha; autumn is Pratihāra; (early and late) winter is Nidhana.

Upāsīta, one should meditate on; *pañcavidham sāma*, the fivefold *sāma*; *ṛtuṣu*, as the seasons. The succession (of this meditation after that related to water) is because the arrangement of seasons is caused by the aforesaid waters. *Vasantaḥ*, spring; is *himkāraḥ*, Himkāra because of their first places[1]; *grīṣmaḥ*, summer is Prastāva because barely etc. are collected (*prastūyate*) in anticipation of rains; *varṣaḥ*, rainy season is Udgītha because of (its) importance; *śarat*, autumn is Pratihāra because the sick and the dead are carried away; *hemantaḥ*, (early and late) winter is Nidhanam because (in this season) creatures take shelter in places free from wind.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधꣳ सामोपास्ते ॥ २॥ इति पञ्चमः खण्डः ॥ ५॥

2. Anyone who having known this thus, meditates

[1]Some count the seasons from spring onwards.

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on the fivefold *sāma* as the seasons, to him the seasons become propitious. He becomes possessed of the (enjoyable things of the different) seasons.

(This is) the result: *Asmai*, for this meditator; *ṛtavaḥ*, the seasons; *kalpante*, become propitious by providing (different) enjoyable things in accordance with the conditions of the seasons. He becomes *ṛtumān*, possessed of the seasons, i.e. possessed of the enjoyable things of the seasons.

SECTION 6

पशुषु पञ्चविधꣳ सामोपासीताजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १॥

1. One should meditate on the fivefold *sāma* as the animals. Goats are Hiṁkāra; sheep are Prastāva; cows are Udgītha; horses are Pratihāra; man is Nidhana.

Upāsīta, one should meditate on; *pañcavidham sāma*, the fivefold *sāma*; *paśuṣu*, as the animals. If the seasons advance well, time becomes favourable to the animals. Hence is this succession. *Ajāḥ*, goats are Hiṁkāra because of their importance[1] or their first position, in accordance with the Vedic utterance, 'The goat is the first among animals.' *Avayaḥ*, sheep are Prastāva because goats and sheep are seen to be living in association. *Gāvaḥ*, cows are Udgītha because of their superiority. *Aśvāḥ*, horses are Pratihara because they carry people; *puruṣaḥ*, man is Nidhana because animals find shelter with man.

[1]Goats being associated with sacrifices—Ā. G.

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भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधꣳ सामोपास्ते ॥२॥ इति षष्ठः खण्डः ॥६॥

2. Anyone who having known this thus, meditates on the fivefold *sāma* as the animals, to him come animals, he becomes possessed of animals.

The result is: *Bhavanti ha asya paśavaḥ*, to him come animals. *Bhavati*, he become; *paśumān*, possessed of animals. He derives the fruits of having animals, i.e. of enjoying (them) and of giving them away (in charity).

SECTION 7

प्राणेषु पञ्चविधꣳ परोवरीयः सामोपासीत प्राणो हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाꣳ सि वा एतानि ॥१॥

1. The fivefold *sāma* which is successively higher than the high is to be meditated on as the organs—(the organ of) smell is Himkāra; (the organ of) speech is Prastāva; (the organ of) sight is Udgītha; (the organ of) hearing is Pratihāra; the mind is Nidhana—because these are surely successively higher than the high.

The fivefold *sāma*, *parovarīyaḥ*, which is successively higher than the high; *upāsīta*, is to be meditated on; *prāṇeṣu*, as the organs. The meaning is that *sāma* is to be meditated on as the organs, with the idea that they are possessed of the quality of being successively higher amongst themselves.

Prāṇaḥ, the organ of smell is Himkāra because it is

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the first in the series (of organs) which are successively higher. *Vāk*, the organ of speech is Prastāva because everything is begun with speech. The organ of speech is higher than the organ of smell because even a thing that is not present is spoken of through speech, whereas the organ of smell is the perceiver only of an odour that is present. *Cakṣuḥ*, the organ of sight is Udgītha. Since it reveals more things than speech can, therefore it is higher than the organ of speech, and it is Udgītha because of superiority. *Śrotram*, the organ of hearing is Pratihāra because of its being carried away (i.e. attracted to sounds). It is higher than the organ of sight because it can hear from all around[1]. The mind is Nidhana because things perceived through all the organs get deposited in the mind of a man for his enjoyment. And mind is higher than the organs of hearing because it comprehends the objects of all the organs, and even a thing beyond the ken of the organs, surely comes within the scope of the mind. From the reasons adduced above, it follows that *etāni*, these organs, counting from that of smell; are *vai*, certainly; *parovarīyāmsi*, successively higher than the high.

परोवरीयो हास्य भवति परोवरायसो ह लोकाञ्जयति य एतदेवं विद्वान् प्राणेषु पञ्चविधं॰परोवरीयः सामोपास्त इति तु पञ्चविधस्य ॥ २ ॥ इति सप्तमः खण्डः ॥ ७ ॥

2. Anyone who having known this thus, meditates on the *sāma* with five divisions which are successively higher, as the organs, his (life) becomes successively

[1]Whereas the eye sees only the things that are in its front.

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higher, and he conquers the worlds that are successively higher. However, this is with regard to the fivefold *sāma*.

Yaḥ, anyone who; *upāste*, meditates on; *sāma parovarīyaḥ*, which is successively higher, as associated with this (above) idea; *asya*, his life; *bhavati*, becomes; *parovarīyaḥ*, successively higher than the high. This has already been explained.

Here concludes the meditation on *pañcavidasya*, the fivefold *sāma*. '*Iti tu pañcavidhasya*, however, this is with regard to the (meditation on) fivefold (*sāma*)'—this is said for drawing attention to the subject of the sevenfold *sāma* which follows, because one who has become detached from the fivefold *sāma* can concentrate his intellect on what is going to be stated.

SECTION 8

अथ सप्तविधस्य वाचि सप्तविधꣳ सामोपासीत यत्किञ्च वाचो हुमिति स हिङ्कारो यत्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

1. Now starts (the meditation) on the sevenfold (*sāma*). One should meditate on the sevenfold *sāma* as speech. Whatever is *hum* in speech, that is Himkāra (of the *sāma* song). That which is *pra* (in speech), that is Prastāva. That which is *ā*, that is Ādi.

Atha, hereafter is begun this good meditation; on *saptavidhasya*, the sevenfold *sāma* as a whole. The seventh case in *vāci* (*in* speech) is used as in the earlier context (see commetary on II. 2. 1). The meaning is

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that the *saptavidham*, sevenfold *sāma*; *upāsīta*, is to be meditated on by looking upon it as speech. *Yat kiñca*, whatever takes the special form; of *hum vāci*, in speech, in an utterance; *saḥ*, that is Hiṁkāra (of the *sāma* song) because of the similarity of the letter *ha*. The utterance *yat*, which; sounds *prati iti*, as *pra*; *saḥ*, that is Prastāva because of the similarity of *pra*. *Yat*, that which; sounds as *ā* is Ādi because of the similarity of *ā*. Ādi means *Om* because it precedes all (Vedic utterances).

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

2. Whatever sounds as *ut* is Udgītha. Whatever sounds as *prati* is Pratihāra. Whatever sounds as *upa* is Upadrava. Whatever sounds as *ni* is Nidhana.

Yat, whatever; *ut iti*, sounds as *ut*, that is Udgītha because the word *udgītha* has *ut* in the beginning. *Yat*, whatever; *prati iti*, sounds as *prati*, that is Pratihāra because of the similarity of *prati*. *Yat*, whatever; *upa iti*, sounds as *upa*, that is Upadrava because the word *upadrava* starts with *upa*. Whatever *ni iti*, sounds as *ni*, that is Nidhana because of the similarity of the sound *ni*.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधꣳ सामोपास्ते ॥ ३ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

3. He who having known this thus, meditates on the sevenfold *sāma* as speech, to him speech offers that milk which it possesses, and he becomes possessed of

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food and an eater of food.

'The milk', etc. has already been explained (see I. 13. 4).

SECTION 9

अथ खल्वमुमादित्यꣳ सप्तविधꣳ सामोपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

1. Thereafter, the sevenfold *sāma* has to be meditated on as the yonder sun. Since it is always the same, therefore it is *sāma*. (People say) '(It faces) towards me, towards me.' Thus it is the same to all. Hence it is (identified with) *sāma*.

The looking upon a mere part of the *sāma* as similar to the sun has been stated in the context of the meditation on the fivefold *sāma*, as also in the first chapter *Atha khalu*, thereafter, now; *saptavidham*, the sevenfold *sāma*; *upāsīta*, is to be meditated on; by superimposing *amum* the yonder; *ādityam*, sun, part by part, on the *sāma* as a whole. How again, does the sun become identified with *sāma*? It is being stated: The sun is identified with *sāma* for the same reason by which it was (stated to be) identical with Udgītha (see I. 5. 1). Which is this (reason)? (It is) *sarvadā*, always; *samaḥ*, the same because of the absence of waxing and waning. *Tena*, because of that reason; it is *sāmaḥ*, the *sāma*. Since the sun gives rise to the same conviction, 'It *prati*, faces towards; *mām*, me, it faces towards me'; thus it becomes *samaḥ*, the same; *sarveṇa*, to all. Therefore the sun is *sāma* because of it sameness.

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From the earlier statement itself that (since there is similarity between the sun and the Udgītha on account of both being high) the sun is identified with Udgītha, a division of *sāma* (I. 5. 1), it follows that there is similarity (also) in the context of (such series as) the worlds etc. And from this it becomes known that the sun is identified with the series (of the sevenfold *sāma*) starting from Himkāra, and hence the reason for its (sun's) identification with Himkāra etc. has not been (explicitly) stated. But the identity of the sun with *sāma* is not easily understood, and hence the identity is being stated.

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिङ्कारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते हिं कुर्वन्ति हिङ्कारभाजिनो ह्येतस्य साम्नः ॥२॥

2. One should know that all these creatures are indeed connected with that (sun). That (form it has) before rising is Himkāra. The animals are associated with that form. Since they are the worshippers of (the division) Himkāra of this *sāma*, therefore, they utter the sound *him*.

Iti vidyāt, one should know that in accordance with the different phases (of the sun); *imāni sarvāṇi*, all these; *bhūtāni*, creatures which will be spoken of; *anvāyattāni*, are connected; *tasmin*, with that, with the sun, in the sense that they depend on the sun for their existence. How? *Yat*, that, the holy form[1]; *tasya*, of that, of the sun; *purodayāt*, before rising; *saḥ*, that is; *himkāraḥ*, the division of the *sāma* called Himkāra.

[1]The holy form which inspires pious deeds which bring happiness.

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That the sun has this form of the division of the *sāma* called Hiṁkāra, is its similarity (with *sāma*). That which is the division Hiṁkāra of *sāma*, *tat*, with that (phase); *asya*, of the sun; *paśavaḥ*, the animals, cows etc.; *anvāyattāḥ*, are associated. The meaning is that they subsist on that form of the division (Hiṁkāra) of the *sāma*. Since this is so, *tasmāt*, therefore; *te*, they, the animals; *kurvanti*, utter the sound; *him*, *Him*, before sunrise. Therefore *hiṁkārabhājinaḥ*, they are worshippers of Hiṁkāra, which is a division; *etasya*, of this *sāma*, called the sun. Because of their habit of worshipping that (Hiṁkāra) they act like this.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशꣳसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

3. Thereafter, the phase (that the sun has) when it first rises up, that is Prastāva. Human beings are associated with that phase of it. Because they are worshippers of Prastāva, a division of this *sāma*, therefore, they are desirous of praise and desirous of reputation[1].

Atha, thereafter; *yat*, that phase the sun has; *prathame udite*, when it first rises up; *saḥ*, that is; *prastāvaḥ*, Prastāva, (a division) of the *sāma* called the sun. *Manuṣyāḥ*, human beings; *anvāyattāḥ*, are associated with; *tat asya*, that phase of it—this portion is to be explained as before. *Tasmāt*, therefore; *te*, they; desire *prastutim*, praise (in their presence); and *praśamsām*,

[1]That is to say, they are desirous of praise in their own presence, and also desirous of reputation, which is praise not in their immediate presence. See Ā. G.

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reputation (praise in their absence); *hi*, because; they are *prastāvabhājinaḥ*, worshippers of the Prastāva (division); *etasya*, of this; *sāmnaḥ*, *sāma*.

अथ यत्सङ्गाववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥४॥

4. Thereafter, the phase (that the sun has) when spreading its rays is Ādi. The birds are associated with that phase of it. Therefore they fly in the sky, depending on themselves, without any support, because they are the worshippers of the Ādi division of this *sāma*.

Atha, thereafter; *yat*, the phase that the sun has; *saṅgavavelāyām*, at the time of spreading its rays—*velāyām*, at the time when there occurs, *saṅgamanam*, spreading, *gavām*, of the rays; or (there occurs) *saṅgamanam*, meeting, *gavām*, of the cows with their calves—, the phase that the sun has at that time[1]; *saḥ*, that is the special division of the *sāma*, called Ādi, and that is *Om*. *Vayāmsi*, the birds; *anvāyattāni*, are associated with; *tat*, that phase; *asya*, of it. Since this is so, *tasmāt*, therefore; *tāni*, those birds; *paripatanti*, go (fly); *antarikṣe*, in the sky; *anārambaṇāni*, without any support; *ātmānam ādāya*, depending on themselves alone for support. Hence, because of the similarity of *ā* (in *ādi* and *ādāya*); they are *ādibhājīni*, worshippers of Ādi, (a division of); *etasya*, of this; *sāmnaḥ*, *sāma*.

अथ यत्सम्प्रति मध्यन्दिने स उद्गीथस्तदस्य देवा

[1]The meeting of the sun's rays with the earth, or the cows with their calves.—Ā. G.

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अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

5. Thereafter, the phase (that the sun has) just at mid-day, that is Udgītha. The gods are associated with that phase of the sun. Hence, they are the best among the progeny of Prajāpati since they are the worshippers of Udgītha, a division of this *sāma*.

Atha, thereafter; *yat*, that phase (of the sun); *madhyandine*, at noon; *samprati*, i.e. just at mid-day; *saḥ*, that is Udgītha, a division of the *sāma*. *Devāḥ*, the gods; *anvāyattāḥ*, are associated with; *tat*, that phase; *asya*, of this (sun) because of its greatest brightness at that time. *Tasmāt*, therefore; *te*, they (gods); are *sattamāḥ*, greatest of the great; *prājāpatyānām*, among the progeny of Prajāpati; *hi*, because; they are *udgīthabhājinaḥ*, worshippers of Udgītha; (a division) *asya*, of this; *sāmnaḥ*, *sāma*.

अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥६॥

6. Thereafter, the phase (that the sun has) after midday and before afternoon, that is Pratihāra. Foetuses are associated with that phase of it. Therefore, being held up they do not fall down because they are the worshippers of Pratihāra, a division of this *sāma*.

Atha, thereafter; *yat*, the phase that the sun has; *ūrdhvam*, after *madhyandināt*, mid-day (and); *prāk*, before; *aparāḥṇāt*, afternoon; *saḥ*, that; is *pratihāraḥ*, Pratihāra. *Tat asya*, with that phase of it; *garbhāḥ*, the foetuses; *anvāyattāḥ* are associated. *Tasmāt*, hence;

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te, they; *pratihṛtāḥ*, being held up by the form of the sun as Pratihāra, a division of *sāma*; *na*, do not; *avapadayante*, fall down, even though there is a door for this. This is the meaning, *hi*, because; the foetuses are *pratihārabhājinaḥ*, the worshippers of Pratihāra; (a division) *asya*, of this *sāma*.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳश्वभ्रमित्युपद्रवन्ति उपद्रवभाजिनो ह्येतस्य साम्नः ॥७॥

7. Thereafter, the phase (that the sun has) following the afternoon and before its setting down, that is Upadrava. The forest animals are associated with that phase of it. Therefore, on seeing any man they run towards a forest or a cave (thinking them safe), because they are the worshippers of Upadrava, a division of this *sāma*.

Atha, thereafter, the phase (that the sun has); *ūrdhvam*, following; *aparāḥṇāt*, afternoon (and); *prāk*, before; *astamayāt*, setting down; *saḥ*, that is Upradava. *Āraṇyāḥ*, forest animals; *anvāyattāḥ*, are associated with; *tat*, that; *asya*, phase of it. *Tasmāt*, therefore; *dṛṣṭvā*, on seeing; *puruṣam*, any man; *upadhāvanti*, they run out of fear; *kakṣam*, towards a forest; (and, or) *śvabhram*, a cave, thinking it safe. *Hi*, because they run away on seeing; *upadravabhājinaḥ*, they are worshippers of Upadrava, (a division of) this *sāma*.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यꣳ सप्तविधꣳ सामोपास्ते ॥८॥ इति नवमः खण्डः ॥९॥

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8. Thereafter, the phase (that the sun has) when it starts setting down, that is Nidhana. The manes are associated with that phase of it. Therefore, they are placed on *kuśa*-grass (at the time of *śrāddha*-ceremony) because they are the worshippers of Nidhana, a division of this *sāma*. In this way, indeed, one (who) meditates on the sevenfold *sāma* as the sun . . . .

Atha, thereafter; *yat*, that phase (of the sun); when *prathamāstamite*, it starts setting down, when the sun begins to go out of sight; *tat*, that; *nidhanam*, is Nidhana. *Pitaraḥ*, the manes; are *anvāyattāḥ*, associated with; *tat*, that; *asya*, phase. *Tasmāt*, therefore; *nidadhati*, one places; *tān*, them on *kuśa*-grass, symbolically as father, grandfather, great-grandfather; or places food-offerings for them (on the *kuśa*-grass): Because of the connection with *nidhana*, placing, the manes are *nidhanabhājinaḥ*, worshippers of Nidhana, a division of this *sāma*. He who *upāste*, meditates, part by part; *saptavidham sāma*, on the sevenfold *sāma*; *amum ādityam*, as the yonder sun which is divided into seven phases, to him comes the result of identification with it (the sun). This, i.e. the result is to be understood at the end of sentence.

SECTION 10

अथ खल्वात्मसम्मितमतिमृत्यु सप्तविधꣳ सामोपासीत हिङ्कार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्सममꣳ ॥ १ ॥

1. Thereafter, one has to meditate on the sevenfold *sāma* as identified with the Self, and as transcending

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death. The word Hiṁkāra has got three letters—*him, kā, ra*; Prastāva has three letters—*pra, stā, va*. That is equal.

The sun is death because it measures up or delimits the world through time consisting of day, night, etc. For transcending that (death) this meditation on *sāma* is being stated.

Atha khalu, thereafter; after the meditation on *sāma* as the sun which is identified with death; starts the meditation on *sāma*, *ātmasammitam*, considered from the point of view of the similarity of its parts or its similarity with the supreme Self; (such a meditation) being *atimṛtyuḥ*, the cause of transcendence of death. As in the first chapter, the letters of the *sāma*-division called Udgītha, viz *ut*, *gī*, and *tha*, were spoken of as being fit for meditation, similarly here also, after placing together the letters of the names of the seven kinds of division of *sāma*, and imagining their similarity with *sāma* because of their being three in number (in each group of two names), they are being presented as fit for being meditated on. The Śruti pictures this transition (through meiditation) solely for transcending that sun which is death, achieved through the extra letter, after approaching death through the equation of the letters that come under the purview of death (with the letters in the names of the divisions of *sāma*[1]).

Upāsīta, one has to meditate; *saptavidham*, on the sevenfold *sāma*; *atimṛtyum*, as transcending death. The *sāma* is spoken of as transcending death because it goes beyond death with the help of the extra letter. Of

[1]See II. 10. 5.

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that *sāma*, the letters of the name of the first division is Himkāra (Him-kā-ra). This name of the division, *tryakṣaram* consists of three letters. The name of the division called Prastāva also consists of three letters. *Taṭ*, that; is *samam*, equal to the former.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्सममम् ॥ २ ॥

2. The (name) Ādi has two letters (*Ā*, *di*). The (name) Pratihāra has four letters (*pra*, *ti*, *hā*, *ra*). From the latter (add) one to the former; thereby that becomes equal.

The (name) Ādi *dvyakṣaram*, has two letters. *Om* is called Ādi in enumerating the sevenfold *sāma*. Pratihāra *caturakṣaram*, has got four letters. *Tataḥ*, from that; *ekam*, one letter has to be detached; and added *iha*, here to the two letters of Ādi. Thereby *tat samam*, it becomes exactly equal to that.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्सममम् ॥ ३ ॥

3. The (name) Udgītha has three letters (*ut*, *gī*, *tha*). The (name) Upadrava has four letters (*u*, *pa*, *dra*, *va*). By having three letters each there is equality, (but) one letter remains extra. (Although it is one) it is an *akṣara* (a letter). (Thereby) it has three letters, (and so) it is equal.

Udgīthaḥ, (the name) Udgītha; *tryakṣaram*, has three letters. The (name) Upadrava *caturakṣaram*, has four letters. *Tribhiḥ tribhiḥ*, so far as they possesses three letters each; *bhavati*, there is; *samam*, equality.

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Akṣaram, one letter; *atiśiṣyate*, becomes extra. Since that gives rise to an inequality, therefore, for the sake of making *sāma* equal, the text says: Although it is one, it is a letter (*akṣara*[1]). Thereby it really becomes *tryakṣaram*, possessed of three letters. Therefore, *tat samam*, it is equal (to that).

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविꣳशतिरक्षराणि ॥४॥

4. The (name) Nidhana has three letters (*ni*, *dha*, *na*). That becomes equal *pari passu*. These very letters that are so, are twenty two in number.

Nidhanam, the (name) Nidhana; *tryakṣaram*, has three letters. *Tat*, that; *bhavati*, becomes; *samam*, equal; *eva, pari passu*. In this way, after having established (their) identity with *sāma* through the equality of three letters, the letters as they stand are being enumerated. *Etāni ha vai*, these very; *akṣarāṇi*, letters forming the names of the sevenfold *sāma*; *tāni*, which are so; *dvāvimśatiḥ*, are twentytwo.

एकविꣳशत्यादित्यमाप्नोत्येकविꣳशो वा इतोऽसावादित्यो द्वाविꣳशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥५॥

5. One reaches the sun through the twentyone (letters). The yonder sun is verily the twentyfirst (when counted) from here. By the twentysecond one conquers that which is higher than the sun. That is bliss, that is free from sorrow.

[1] Although the extra letter is one in number, in Sanskrit it is called *akṣara* (letter). Now, the word *akṣara* has three letters (*a*, *kṣa*, *ra*). Thus, that one letter becomes three-lettered.

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As to that, *ekavimsatyā*, with the twentyone, through the letters numbering twentyone; *āpnoti*, one reaches; *ādityam*, the sun, which is death; because from the point of view of enumeration, *asau*, the yonder; *ādityaḥ*, sun; is *vai* surely; *ekavimśaḥ*, the twenty-first; *itaḥ*, from here, from this world. The Veda says, '(There are) twelve months, five seasons, three worlds, and the yonder sun is twentyfirst.' *Dvāvimśena*, by the twentysecond, the extra letter; *jayati*, one conquers, i.e. reaches; *param*, higher; *ādityāt*, than the sun which is death. And what is that which is higher than the sun? *Tat*, that is; *nākam*, bliss. *Kam* means happiness; the negation of that is *akam*, unhappiness; where there is no *aka*, that is *nāka*. So the meaning of *nāka* is bliss since it is beyond the range of death. And that (*nāka*) is *viśokam*, free from unhappiness. The meaning is that it is free from mental sorrow. (Therefore it is *param*, higher.) That one attains.

आप्नोति हादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसम्मितमतिमृत्यु सप्तविधꣳ सामोपास्ते सामोपास्ते ॥ ६॥ इति दशमः खण्डः ॥ १०॥

6. He who having known this thus, meditates on the sevenfold *sāma* as identified with the Self and transcending death, he achieves victory over the sun, and his victory becomes higher even than the victory over the sun—he who meditates on *sāma*.

The gist of what has been said before is being stated: *Āpnoti*, he wins; *jayam*, a victory; *ādityasya*, over the sun through twentyone numbers. *Jayaḥ*, the victory; *asya*, of this one who knows thus: *bhavati*, becomes;

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paraḥ, higher; *ādityajayāt*, than the victory over the sun, i.e. higher than the range of death. The idea is that (he does so) through the letter numbering twenty-second. 'He who having known this thus', etc. is to be explained as before. To him comes this result as stated. The repetition of 'He who meditates on *sāma*', is meant for indicating the conclusion of the meditation on the sevenfold *sāma*.

SECTION 11

मनो हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्गायत्रं प्राणेषु प्रोतम् ॥ १॥

1. The mind is Himkāra, (the organ of) speech is Prastāva, (the organ) of vision is Udgītha, (the organ of) hearing is Pratihāra, the vital force is Nidhana. This Gāyatra is fully established on the vital forces.

The meditations on the fivefold and sevenfold *sāmas* have been presented without giving any names to them. Thereafter, now are being stated other meditations on *sāma*, by mentioning such names as Gāyatra, which are conducive to special results. According to the order in which the Gāyatra Sāma etc. are used in rites (—since the Gāyatra comes first, its meditation is being stated first—), in the very same way *manaḥ*, the mind; is *himkāraḥ*, Himkāra because it precedes the action of all the organs. Because of coming next in order, *vāk*, (the organ of) speech; is *prastāvaḥ*, Prastāva. Due to its superiority, *cakṣuḥ*, the organ of sight is Udgītha. *Śrotram*, the organ of hearing is Pratihāra because it is carried (attracted to sounds) all around.

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Prāṇaḥ, the vital force is Nidhana because the aforesaid (organs) get deposited in the vital force during sleep. *Etat*, this; *gāyatram*, Gāyatra Sāma; *protam*, is fully established; *prāṇeṣu*, in the vital forces since Gāyatri is praised as the vital force[1].

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥२॥ इत्येकादशः खण्डः ॥११॥

2. He who thus knows this Gāyatra Sāma as fully established on the vital forces, lives with unimpaired organs, gets a full span of life, lives brightly. He becomes great through the possession of progeny (and) animals, (and he becomes) great in fame. His vow should be to have a great mind.

Saḥ, he; *yaḥ*, who; *veda*, knows; *evam*, thus; *etat*, this; *gāyatram*, Gāyatra Sāma; *protam*, as fully established; *prāṇeṣu*, on the vital forces; *bhavati*, becomes; *prāṇī*, possessed of unimpaired organs. *Eti*, he gets *sarvam āyum*, a full span of life, in accordance with the Vedic text, 'A man's full span of life consists of a hundred years.'[2] *Jīvati*, he lives; *jyok*, brightly; *bhavati*, he becomes; *mahān*, great; *prajayā*, through the possession of progeny; (and) *paśubhiḥ*, animals; and (he becomes) *mahān*, great; *kīrtyā*, in fame. This is the *vratam*, vow for the meditator on the Gāyatra

[1]The Veda says, 'Prāṇa (vital force) is verily Gāyatri.'—Quoted by Ā. G.

[2]'A man surely lives for a hundred years.'—Quoted by Ā. G.

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Sāma: *Syāt*, he should be; *mahāmanāḥ*, a person with a great mind. The meaning is that he should not be narrow minded.

SECTION 12

अभिमन्थति स हिङ्कारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपाशाम्यति तन्निधनꣳसꣳशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १॥

1. That one rubs two pieces of wood (to produce fire) that is Himkāra. That it smokes, that is Prastāva. That it lights up, that is Udgītha. That burning charcoals emerge, that is Pratihāra. That it smoulders, that is Nidhana. That it dies out, that is (also) Nidhana. This Rathantara (Sāma) is fully established on fire.

Abhimanthati, that one rubs two pieces of wood to produce fire; *saḥ*, that; is *himkāraḥ*, Himkāra because of their first places. That *dhūmaḥ*, smoke; *jāyate*, comes out of fire, that is Prastāva because of the order of succession. *Jvalati*, that it lights up, that is Udgītha. (This stage of) lighting up is superior due to its connection with oblations. That *aṅgārāḥ*, burning charcoals; *bhavanti*, emerge, that is Pratihāra because charcoals are carried away. *Upaśamaḥ* is the state of smouldering when fire has not been completely extinguished. *Samśamaḥ*, is complete dying out (of fire). They are Nidhana owing to their similarity of ending. *Etat*, this Rathantara (Sāma); *protam*, is fully established; *agnau*, on fire because it is sung at the time of rubbing (two wooden pieces) for producing fire.

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स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥२॥ इति द्वादशः खण्डः ॥१२॥

2. He who knows thus this Rathantara (Sāma) as fully established on fire, he becomes possessed of the light of Vedic study, becomes an eater of food, gets a full span of life, lives brightly. He becomes great through possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to eat or spit facing the fire.

'He who', etc is to be explained as before. *Brahmavarcasī*, full of Brahmavarcas, brightness arising from good conduct and study of the Vedas. Here brightness indicates only graceful appearance. *Annādaḥ*, an eater of food, one having digestive power. *Tat vratam*, his vow should be; *na ācamet*, not to eat anything; *na niṣṭhīvet*, not to spit, not to throw out phlegm; *pratyak*, facing; *agnim*, fire.

SECTION 13

उपमन्त्रयते स हिङ्कारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रति स्त्रीं सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

1. That one beckons to a woman, that is Hiṁkāra....

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स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महन्प्रजया पशुभिर्भवति महान्कीर्त्या न काञ्चन परिहरेत्तद्व्रतम् ॥ २ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

2. He who knows thus this Vāmadevya (Sāma) ... gets a full span of life, lives brightly. He becomes great through possession of progeny (and) animals, (and becomes) great in fame ....

This Vāmadevya (Sāma) is fully established on pairs of male and female.

SECTION 14

उद्यन्हिङ्कार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

1. The rising (sun) is Himkāra; when it has risen it is Prastāva; the noonday (sun) is Udgītha; the afternoon (sun) is Pratihāra; that which is setting down, it is Nidhana. This Bṛhat (Sāma) is fully established on the sun.

Udyan, the rising sun is Himkāra because it comes into sight first. *Uditaḥ*, when it has risen, it is Prastāva because it is the cause of commencement of activities. *Madhyandinaḥ*, the midday (sun) is Udgītha because of superiority. *Aparāḥṇaḥ*, the afternoon (sun) is Pratihāra because animals etc. are driven towards home. *Yat*, that which is; *astam*, setting down, that is

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Nidhana because of the creatures' staying indoors at night. *Etat*, this; *bṛhat*, Bṛhat (Sāma); *protam*, is fully established; *āditye*, on the sun because the Bṛhat (Sāma) has got the sun as its deity.

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥२॥ इति चतुर्दशः खण्डः ॥१४॥

2. He who thus knows this Bṛhat (Sāma) as fully established on the sun, he becomes bright, an eater of food, possessed of a full span of life, lives brightly. He becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of the blazing sun.

'He who', etc. is to be explained as before. *Tat vratm*, his vow should be; *na nindet*, not to speak ill of; *tapantam*, the blazing sun.

SECTION 15

अभ्राणि संप्लवन्ते स हिङ्कारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥१॥

1. White clouds gather, that is Hiṁkāra. The Cirrus is formed, that is Prastāva. It rains, that is Udgītha. Lightning flashes and thunder roars, that is Pratihāra. It stops raining, that is Nidhana. This Vairūpa (Sāma) is fully established on the cloud.

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Abhrāṇi, means white clouds, (the word being) derived in the sense of 'holding water'. *Meghaḥ* means the Cirrus clouds, derived in the sense of 'pouring water'. The remaining portion is to be explained as before (II.3.1). *Etat*, this; *vairūpam*, *sāma* named Vairūpa; *protam*, is fully established; *parjanye*, on the cloud. Since a cloud has many forms (*vairūpyam*) like white clouds etc. therefore it is identified with Vairūpya (Sāma).

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाꣳश्च सुरूपाꣳश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥

2. He who thus knows this Vairūpya (Sāma) as fully established on the cloud, he acquires animals having variegated colours and looking good; he possesses a full span of life, lives brightly, becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of downpour.

Avarundhe, he impounds, i.e. he acquires animals like goat, sheep etc.; *virūpān ca surūpān ca*, having variegated colours and looking good. *Tat vratam*, his vow should be; *na nindet*, not to speak ill of; *varṣantam*, downpour.

SECTION 16

वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः

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शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १॥

1. Spring is Himkāra, summer is Prastāva, rains are Udgītha, autumn is Pratihāra, (early and late) winter is Nidhana. This Vairāja (Sāma) is fully established on the seasons.

Vasantaḥ, spring is Himkāra, being first in order. *Grīṣmaḥ*, summer is Prastāva, etc. is to be explained as before (as in II.5.1).

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तून्न निन्देत्तद्व्रतम् ॥२॥ इति षोडशः खण्डः ॥ १६ ॥

2. He who thus knows this Vairāja (Sāma) as fully established on the seasons, he lives elegantly being possessed of progeny and animals, and the light of Vedic study. He gets a full span of life, lives brightly, becomes great through possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of the seasons.

Veda, he who knows; *etat*, this; *vairājam*, the *sāma* named Vairāja; *protam*, as fully established; *ṛtuṣu*, on the seasons; *virājati*, he lives elegantly like the seasons, i.e. as the seasons, continue in their individual elegance, so also does the man of knowledge, being possessed of progeny etc. The remaining portion has already been explained (in II.5.1, II.12.2). *Tat vratam*, his vow should be; *na nindet*, not to criticize; *ṛtum*, the seasons.

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SECTION 17

पृथिवी हिङ्कारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ १॥

1. Earth is Hiṁkāra, intermediate-space is Prastāva, heaven is Udgītha, directions are Pratihāra, sea is Nidhana. These Śakvarī (Sāma) are fully established on the spheres.

Pṛthivī, earth is Hiṁkāra, etc, has to be explained as before (in II.2.1). The word Śakvarī is always used in the plural (as Śakvaryaḥ) as in case of *revatī* (*revatyaḥ*). (They are) *protāḥ*, fully established; *lokeṣu*, on the spheres.

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद्व्रतम् ॥ २॥ इति सप्तदशः खण्डः ॥ १७॥

2. He who thus knows this Śakvarī (Sāma) as fully established on the spheres, becomes possessed of the spheres. He gets a full span of life, lives brightly, becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of the spheres.

Lokī bhavati, he becomes possessed of the fruit in the form of the spheres. *Tat vratam*, his vow should be; *na nindet*, not to speak ill of; *lokān*, the spheres.

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SECTION 18

अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १॥

1. Goats are Hiṁkāra, sheep are Prastāva, cows are Udgītha, horses are Pratihāra, man is Nidhana. This Revati (Sāma) is fully established on the animals.

Ajāḥ, goats are Hiṁkāra, etc. has to be explained as before (in II.6.1). *Protāḥ*, they are fully established; *paśuṣu*, on the animals.

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद्व्रतम् ॥ २॥ इत्यष्टादशः खण्डः ॥ १८ ॥

2. He who thus knows this Revati (Sāma) as fully established on the animals, he becomes possessed of animals. He gets a full span of life, lives brightly, becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of animals.

Tat vratam, his vow should be, not to speak ill of the animals.

SECTION 19

लोम हिङ्कारस्त्वक्प्रस्तावो मांसमुद्गीथोऽस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १॥

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1. Hair is Himkāra, skin is Prastāva, flesh is Udgītha, bone is Pratihāra, marrow is Nidhana. This Yajñā-yajñīya (Sāma) is fully established on the constituents of the body.

Lomaḥ, hair is Himkāra because of its first place among the constituents of the body. *Tvak*, skin is Prastāva because of its coming next in order. *Māmsam*, flesh is Udgītha because of its superiority. *Astiḥ*, bone is Pratihāra because it (its pieces) is carried away (after cremation). *Majjā*, marrow is Nidhana because of its being last in order. *Etat*, this; *yajñāyajñīyam*, *sāma* named *Yajñā-yajñīya*; *protam*, is fully established; *aṅgeṣu*, on the constituents of the body.

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्जो नाश्नीयात्तद्व्रतं मज्जो नाश्नीयादिति वा ॥२॥ इत्येकोनविंशः खण्डः ॥१९॥

2. He who thus knows this Yajñā-yajñīya (Sāma) as fully established on the constituents of the body, he becomes possessed of all the physical constituents, he does not get any part of his body crippled. He gets a full span of life, lives brightly, becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to eat meats for a year, or not to eat meats for ever.

Aṅgī bhavati means that he lives with all his bodily constituents intact. *Na vihūrchati*, he does not become deprived of; physically disabled in; *aṅgena*, any of the

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limbs—hands, feet, etc. i.e. lame or crippled. *Tat vratam*, his vow should be; *na aśnīyāt*, not to eat; *majñaḥ*, meats—the plural number being used to include fish; *samvatsaram*, only for one year; *vā*, or; *na aśnīyāt*, not to eat; *majñaḥ*, meats for ever.

SECTION 20

अग्निर्हिङ्कारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

1. Fire is Hiṁkāra, air is Prastāva, the sun is Udgītha, the stars are Pratihāra, the moon is Nidhana. This Rājana (Sāma) is fully established on the gods.

Agniḥ, fire is Hiṁkāra because of its first place. *Vāyuḥ*, air is Prastāva because of the similarity of its coming next in order. *Ādityaḥ*, the sun is Udgītha because of superiority. *Nakṣatrāṇi*, the stars are Pratihāra because they are scattered all over. *Candramā*, the moon is Nidhana because the performers of rites get shelter there. *Etat*, this; *rājanam*, *sāma* named Rājana; *protam*, is fully established; *devatāsu*, on the gods because of the brightness of the gods.

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानाꣳ सलोकताꣳ सार्ष्टिताꣳ सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम् ॥ २ ॥ इति विंशः खण्डः ॥ २० ॥

2. He who thus knows this Rājana (Sāma) as fully established on the gods, attains the spheres of these very gods, their splendour, (or) identity with them. He

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gets a full span of life, lives brightly, becomes great through the possession of progeny (and) animals, (and becomes) great in fame. His vow should be not to speak ill of the Brāhmaṇas.

The result that the knower gets (is this): *Gacchati*, he attains; *salokatām*, the same sphere; *sārṣṭitām*, equal splendour, *sāyujyam*, close contact, unity in the same body; *etāsām eva* of these very; *devatānām*, gods, beginning with fire. Here, the word 'or' must be understood to have been omitted; (i.e. the sentence should be) 'the same sphere or (the same glory)', etc. because it is reasonable that the result should vary according to the intensity of meditation, and also because (his getting) all these results together is not reasonable. *Tat vratam*, his vow should be; *na nindet*, not to speak ill of; *brāhmaṇān*, the Brāhmaṇas. Since the Vedic text says, 'These who are Brāhmaṇas are verily the visible gods', therefore criticism of the Brāhmaṇas amounts to criticism of the gods themselves.

SECTION 21

त्रयी विद्या हिङ्कारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वयाꣳसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्ग्रोतम् ॥ १॥

1. The knowledge of (rites derived from) the three Vedas is Hiṁkāra; these worlds are three, and they are Prastāva; fire, air and the sun are that Udgītha; stars, birds and rays are that Pratihāra; snakes, *gandharvas*

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and manes are that Nidhana. This *sāma* is fully established in everything.

Since the Vedic text says that the knowledge of (rites derived from) the three Vedas is the result of fire etc.[1] therefore the knowledge of the three Vedas (stated here) follows the statement about fire etc. being *sāma* (II.20.1). *Trayī vidyā*, knowledge of (rites derived from) the three Vedas is Himkāra. Because it stands at the beginning of all rites it is Himkāra. *Ime*, these; *trayaḥ*, three; *lokāḥ*, worlds are Prastāva. They are mentioned second because they are the result of rites.[2] *Agniḥ*, fire etc. (air and sun) are Udgītha because of their superiority. *Nakṣatrāṇi*, stars etc. (birds and rays) are Pratihāra because of their being scattered around. *Sarpāḥ*, snakes etc. (*gandharvas* and manes) are Nidhana because of their similarity with *dha*[3]. *Etat*, this *sāma*; *protam*, is fully established; *sarvasmin*, in everything.

From the absence of any special name it follows that all the *sāmas* are meant by the word *sāma*. Because the knowledge of the three Vedas etc. comprises everything, therefore, beginning with Himkāra, the divisions of the *sāma* are to be meditated on by looking upon them as the knowledge of (rites derived from) the three Vedas etc. In the earlier meditations on the *sāma*

[1]'Ṛg-Veda came out of fire, Yajur-Veda came out of air, and Sāma-Veda from the sun.'—Ā. G.

[2]The meaning is that the worlds are the effects of the rites performed with the knowledge of the three Vedas.—Ā. G.

[3]The synonyms for *sarpa* are *viṣadhara*, *phaṇadhara*, etc. which have the letter *dha* in common with *gandharva* and *nidhana*.

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also, the particular *sāmas* are to be meditated on by looking upon them as the respective things on which they are established, because (it is stated that) as in the case of oblations, the parts of the rites have to be sanctified by looking upon them in a certain way.[1]

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वꣳ ह भवति ॥२॥

2. He who thus knows this *sāma* as fully established in everything, he becomes everything.

(This is) the result for one who knows the *sāma* as everything: *Bhavati*, he becomes *sarvam ha*, everything, i.e. he becomes the lord of all. Because, if the identity with all is in the absolute sense, there can be no acquisition of offerings from beings (separate from himself) residing in all quarters.

तदेष श्लोको यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥३॥

3. With regard to this, here is a verse: There is nothing else higher and other than those five groups of three each.

Tat, with regard to this idea; there also occurs *eṣaḥ*, this; *ślokaḥ*, verse, a *mantra*: *Yāni*, those which have been spoken of; *pañchadhā*, as fivefold, as divided into such (five) parts as Hiṁkāra etc.; *trīṇi trīṇi*, as (each)

[1]In the context of the *Darśapūrṇamāsa*-sacrifice, it is stated, 'The oblation is looked at by the wife (of the sacrificer)', from which it follows that the oblation, when related with a special kind of looking, becomes sanctified.—Ā. G.

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consisting of three things such as the knowledge of the three Vedas etc.; *na asti*, nothing else exists; *jyāyaḥ*, which is higher, greater; and which is *param*, different from; i.e. *anyat*, other than; *tebhyaḥ*, them, because everything is included in them.

यस्तद्वेद स वेद सर्वꣳसर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मीत्युपासीत तदव्रतं तदव्रतम् ॥४॥ इत्येकविंशः खण्डः ॥२१॥

4. He who knows that (*sāma*), knows everything. All the directions bring offerings to him. His vow should be, 'I am everything.' This should be his vow.

Yaḥ, he who; *veda*, knows; *tat*, that, the aforesaid *sāma* as identified with all; *saḥ*, he; *veda*, knows; *sarvam*, everything. The meaning is that he becomes omniscient. *Sarvāḥ*, all; *diśaḥ*, the directions, i.e. beings staying in all the directions; *haranti*, carry, make available; *balim*, offerings; *asmai*, to him, to a person with such knowledge. *Upāsīta*, he should meditate on this *sāma*; *iti*, by thinking thus; '*Asmi*, I am; *sarvam*, everything.' This indeed should be his vow. The repetition of 'This should be his vow', is meant for indicating the conclusion of the meditation on *sāma*.

SECTION 22

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥१॥

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1. I pray for the high-sounding tune of (singing) *sāma*, which is beneficial to the animals and is the Udgītha having fire as its presiding deity. That (*sāma*) which is indescribable has Prajāpati as its presiding deity. That which is clear has Soma (moon) as its presiding deity. That which is low and soft has Vāyu (air) as its presiding deity. That which is soft and needs much effort has Indra as its presiding deity. That which is like the note of a heron, has Bṛhaspati as its presiding deity. That which is like the sound of a rifted gong has Varuṇa as its presiding deity. One should use all of them, but should avoid that having Varuṇa as its presiding deity.

In connection with the meditation on *sāma*, instruction is being given to the singer of the *sāma*, about the special musical quality etc. because it has relation to specific results. *Vinardi*—that (singing) which has a particular sound, a high-sounding tune similar to the bellowing of a bull, is *vinardi*. The word 'singing' is understood. And that singing *sāmnaḥ*, of *sāma*; *paśavyam*, which is beneficial to the animals; is the Udgītha *agneḥ*, having fire as its presiding deity. Some sacrificer or some singer thinks: '*Vṛṇe*, I pray for that kind of tune', that special kind of music. *Prajāpateḥ*, the particular song of Prajāpati, having Prajāpati as its presiding deity; is *aniruktaḥ*, indescribable, that which cannot be specified as similar to something because Prajāpati is indescribable. That, i.e. the Udgītha *somasya*, having Soma (moon) as its presiding deity; *niruktaḥ*, is clear. The singing that is *mṛdu*, low; and *ślakṣṇam*, soft; is *vāyoḥ*, of air, it has got air as its deity. That singing which is *ślakṣṇam*, soft; and *balavat*, needs much effort; *indrasya*, is of Indra, has Indra as its presiding

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deity. That singing which is *crauñcam*, like the note of a heron; is *bṛhaspateḥ*, of Bṛhaspati, has Bṛhaspati as its presiding deity. The music that is *apadhvāntam*, similar to the sound of a rifted gong; is *varuṇasya*, of Varuṇa, has got Varuṇa as its presiding deity.

Upaseveta, one should use; *tān sarvān*, all of them; *tu*, but; *varjayet*, should avoid; *eva*, only; the one *vāruṇam*, that has Varuṇa as its presiding deity.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥२॥

2. 'Let me sing (for) the immortality of the gods.' (Thinking) thus one should sing. 'Let me sing *svadhā*[1] for the manes, hope for human beings, grass and water for animals, the heavenly world for the sacrificer, food for myself.' Thinking all these mentally, one should sing the praise without inattention.

Āgāyāni, let me sing, let me accomplish; *amṛtattvam*, immortality; *devebhyaḥ*, for the gods. Let me sing *svadhā, pitṛbhyaḥ*, for the manes. (Let me sing) *āśām*, hope, desirable things; *manuṣyebhyaḥ*, for the human beings. (Let me sing) *tṛṇodakam*, grass and water; *paśubhyaḥ*, for animals. (Let me sing) *svargam lokam*, the heavenly world; *yajamānāya*, for the sacrificer. (Let me sing) *annam*, food; *ātmane*, for myself. *Dhyāyan*, thinking; *iti etāni*, all these; *manasā*, mentally; *stuvīta*, one should sing the praise; *apramattaḥ*,

[1]This word is used when making any offering to the manes.

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without inattention, without faltering in the pronunciation of vowels, aspirates, consonants, etc.

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

3. All vowels are the limbs of Indra; all the aspirates are the limbs of Prajāpati; all the consonants are the limbs of death. If anyone criticises him with regard to the vowels, then, he should say to this person, 'I have taken refuge in Indra. He will reply to you.'

Sarve all; *svarāḥ*, vowels, *a* etc.; *ātmānaḥ*, are the limbs, like the limbs of a body; *indrasya*, of Indra, of the vital force which is the performer of all actions requiring effort. *Sarve*, all; *ūṣmāṇaḥ*, the aspirates, viz *śa*, *ṣa*, *sa*, *ha*, etc.; are *ātmānaḥ*, the limbs; *prajāpateḥ*, of Prajāpati, of Virat or Kaśyapa[1]. All *sparśāḥ*, the consonants beginning with *ka*, are the limbs of death. *Yadi*, if (anyone); *upālabheta*, criticises; *tam*, him, the singer of the *sāma* who has this knowledge; *svareṣu*, with regard to the vowels, saying, 'You have pronounced the vowels wrongly'; (then) he who has been criticised, *brūyāt*, should say; *enam*, to this person; 'I, while using the vowels, *abhūvam*, have; *śaraṇam prapannaḥ*, taken refuge; *indram*, in Indra, the vital force, the master; *saḥ*, he, the god Indra himself; *prativakṣyati*, will reply; *tvā*, to you, to whatever you have to say.'

[1]He was the son of Marīci, son of Brahmā. He is considered as the source of all living creatures, gods, demons, etc. and as such is sometimes called Prajāpati.

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अथ यद्येनमूष्मसूपालभेत प्रजापतिꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयादथ यद्येनꣳ स्पर्शेषूपालभेत मृत्युꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति धक्ष्यतीत्येनं ब्रूयात् ॥४॥

4. Then, if anyone criticises this one with regard to the aspirates, he should say to this person, 'I have taken refuge in Prajāpati. He will crush you.' Then, if anyone criticises him with regard to the consonants, he should say to this person, 'I have taken refuge in death. He will reduce you to ashes.'

Atha, then; *yadi*, if; *upālabheta*, anyone criticises in that very way; *enam*, this one; *ūṣmasu*, with regard to the aspirates; *brūyāt*, he should say; *enam* to this person; '*Abhūvam*, I have; *śaraṇam prapannaḥ*, taken refuge; *prajāpatim*, in Prajāpati. *Saḥ*, he; *pratipekṣyati*, will crush, will completely crush; *tvā*, you.' Then, if any one criticises this one with regard to the consonants, he should say to this person, '*Abhūvam*, I have; *śaraṇam prapannaḥ*, taken refuge; *mṛtyum*, in death. *Saḥ*, he; *tvā pratidhakṣyati*, will reduce you to ashes.'

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्व ऊष्माणोऽप्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥५॥ इति द्वाविंशः खण्डः ॥२२॥

5. All the vowels should be pronounced with resonance and vigour, with the idea, 'I offer strength to Indra.' All the aspirates are to be carefully articulated

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without being swallowed, without being thrown out, (and should be) associated with open-mouthed effort, with the idea, 'I offer myself to Prajāpati.' All the consonants are to be uttered slowly without mixing them in the slightest way, with the idea, 'I am saving myself from death.'

Since the vowels etc. are limbs of Indra and others, therefore, *sarve*, all; *svarāḥ*, the vowels; *vaktavyāḥ*, should be pronounced; *ghoṣvantaḥ*, with resonance; and *balavantaḥ*, with vigour; and also with the idea, '*Dadāni*, I offer; *balam*, strength; *indre*, to Indra.' Similarly, all *ūṣmānaḥ*, the aspirates; *vaktavyāḥ*, should be pronounced; *agrastāḥ*, without being swallowed; *anirastāḥ*, without being thrown out; (and) *vivṛtāḥ*, associated with open mouthed effort (i.e. clearly); with the idea, '*Paridadāni*, I offer; *ātmānam*, myself; *prajāpateḥ*, to Prajāpati.' All *sparśāḥ*, the consonants; *vaktavyāḥ*, are to be uttered slowly; *anabhinihitāḥ*, without mixing; *leśena*, in the least; with the idea, '*Pariharāṇi*, I save; *ātmānam*, myself; *mṛtyoḥ*, from death', just as people gently save children (from water etc.).

SECTION 23

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

1. There are three divisions of virtue. One is sacrifice, study and charity. The second is austerity itself.

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The third is the Brahmacārin living in the house of his teacher, wholly dedicating himself there for life. All these become the attainers of the virtuous worlds; the man established in Brahman attains immortality.

The text, '*Trayaḥ*, there are three; *dharmaskandhāḥ*, divisions of virtue', etc. is begun for enjoining meditation on *Om*. It is not to be thought that the result (Immortality) is achievable by meditating on *Om* characterised as Udgītha etc. which are merely parts of *sāma*. What then? The meditation on *Om* is introduced in the discussion on *sāma*, with the view to praising *Om* by showing that the result, viz immortality, which cannot be attained even through all the meditations connected with *sāma* and through rites, can be attained through the meditation on *Om* alone.

Three in number are the branches, i.e. the divisions of virtue. Which are they? The answer is: *Yajñaḥ*, sacrifice—Agnihotra etc.; *adhyayanam*, study of Ṛg-Veda etc. according to rules; *dānam*, charity, distribution of things according to one's capacity, to people who beg for them outside the place of sacrifice. Since this first division of virtue is associated with the householder, therefore it is being indicated by a reference to the householder who has to accomplish this (charity). The word *prathamaḥ* is to be taken in the sense of 'one', and not 'first'[1], although the Upaniṣad uses the

[1]Ānanda Giri points out that the first stage of life is that of the celibate. As is well-known, the other stages in succession are those of the householder, the man dwelling in the forest, and the man taking to the life of a roving mendicant. The words used in connection with the first group of virtues indicates the duties of a householder, who cannot be counted as the first.

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words 'second' and 'third'. *Tapaḥ eva*, austerity itself; is *dvitīyaḥ*, is the second. Austerity consists of physical penances, (the vow of) Cāndrāyaṇa, etc. A person possessed of these is called a *tāpasaḥ* (lit. a man of austerity) or *parivrājakaḥ* (lit. a mendicant[1]). The person established in Brahman is not meant, but the one who follows the conduct of a particular (the fourth) stage of life, because the Upaniṣad speaks of the attainment of Immortality by a man who is established in Brahman. This is the second division of virtue. *Tṛtīyaḥ*, the third division of virtue; is the *brahmacārī*, celibate; *ācāryakulavāsī*, who lives in the teacher's house; *avasādayan*, dedicating himself (his body); *atyantam*, wholly, to the end of his life; following disciplines *ācāryakule*, in the teacher's house. By the use of the words *atyantam* etc. it is understood that a *naiṣṭhikaḥ*, a life-long celibate, is meant. For the *upakurvāṇaḥ*, (one who takes to celibacy for the study of Vedas), there cannot be any attainment of the virtuous worlds attainable through celibacy.

Sarve ete, all these three belonging to the different

[1]The word *parivrājakaḥ* here is used in the sense of 'one who adopts mendicancy in the fourth stage of life, merely as a matter of form'. This is clear from the commentator's own words: 'The person established as Brahman is not meant, but the one who follows only the conduct of a particular (the fourth) stage of life . . . .' Ānanda Giri also says that, although tāpasaḥ should mean only the vānaprasthaḥ still, the mendicant of the fourth stage is suggested by it.

The word parivrājakaḥ also means a monk, a parama-hamsa-sannyāsin, one who has renounced the world from any stage of life to which he might have belonged, for the realisation of Brahman. Therefore, later on where Śaṅkarācārya means not the formal mendicant, but the one who has realised Brahman, we have translated the word parivrājakaḥ or parivrāṭ as 'monk', to avoid confusion.

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stages of life; *bhavanti*, become; *puṇyalokāḥ*, attainers of the virtuous worlds by following the virtues as mentioned above. The word *puṇyalokāḥ* is derived in the sense of 'those who belong to the virtuous worlds'. Those belonging to the different stages of life become fit (for the virtuous worlds). The one who remains to be mentioned is the *parivrāṭ*, the monk, *brahmasamsthaḥ*, fully established in Brahman. *Eti*, he attains; *amṛtattvam*, Immortality, which is different from the virtuous worlds and is the state of absolute Freedom from death. It is not relative immortality as that of the gods and others because Immortality has been stated separately from the virtuous worlds. Moreover, if Immortality were a mere super-excellence of the virtuous worlds, then, it would not have been spoken of separately from the virtuous worlds. And from the separate statement, it is understood that Immortality (meant) is absolute. And here again, mention of the result of following virtues of the (different) stages of life is meant for the praise of worship of *Om*, but it is not meant for enjoining the result of the virtues of the stages of life. If the sentence be meant, both for the praise of the worship of *Om* and for enjoining the result of the virtues of the stages of life, then, there will be (the fault of) splitting up[1] the sense of a sentence. So, after a restatement of the results of the virtues of the different stages of life well-known in the Smṛtis, the worship of *Om* is being praised by speaking of Immortality as the result of the worship of *Om*. As the result of service of Pūṛṇavarma is merely the winning of food and clothing, while the service of Rājavarma results in getting

[1]Giving double senses to a sentence and thus making it ambiguous.

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a kingdom, similar is the case here. And *Om* is that true and supreme Brahman because it is Its symbol. Since in the Kaṭha-Upaniṣad etc. it has been stated, 'This very letter (*Om*) is Brahman; this very letter is the Supreme (Reality)' (Ka.I.2.13), therefore it is reasonable that Immortality should be the result of worshipping that *Om*.

Opponent: With regard to this some people say: From the declaration, 'All of these become the attainers of the virtuous worlds', it is stated here that, without any distinction, all people belonging to the four stages of life, who perform their respective duties without any knowledge (of Brahman), reach the virtuous worlds. The mendicant[1] is not left out here. Even in the case of mendicant, his knowledge (of Brahman), yama[2], and niyama[3] are nothing else but austerity.

In the text, 'The second is austerity itself', the mendicant and the man of austerity (*vānaprasthaḥ*) have (already) been referred to. Therefore, whosoever among these very four is established in Brahman (*brahmasamsthaḥ*), i.e. is a worshipper of *Om*, attains Immortality. (This is so) since the people belonging to the four stages of life are equally competent (for remaining established in Brahman), and since their remaining established in Brahman has not been prohibited, and also since it is reasonable that they can remain

[1]The opponent does not admit of a *monk* outside the four stages of life and solely eligible for Immortality, as taken by Śaṅkarācārya.

[2]Non-killing, truthfulness, non-stealing, continence, and non-receiving of gifts.

[3]Internal and external purification, contentment, mortification, study, and worship of God.

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established in Brahman during the intervals between the performance of their own duties. Unlike the word *yavavarāḥ*, barley and pig, the word *brahmasamsthaḥ* (one established in Brahman) does not have the conventional meaning of a mendicant because it (the word *brahmasamsthaḥ*) is used (etymologically) by accepting the fact of one remaining established in Brahman. Indeed, conventional words do not depend on any (etymological) reason for their use. And it is reasonable that all can remain established in Brahman. In whomsoever there exists the competence for remaining established in Brahman, with regard to all of them can be used the word *brahmasamsthaḥ* in its etymological sense. Hence, there being no reason for limiting its meaning to the mendicant alone, such a restriction becomes groundless. Moreover, Immortality cannot be achieved by merely following the virtues prescribed for the stage of life called mendicancy, for knowledge (of *Om*) will then become useless.

Counter-Objection: Can it not be said that knowledge in association with the virtuous conduct of a mendicant becomes the cause of Immortality?

Opponent: No, because this (the virtues of mendicant) is not distinguishable from the virtues prescribed for the stages of life. Or, even if it is held that virtues in association with knowledge become the cause of Immortality, then, this can equally be the case with regard to the virtues of all the stages of life. And there is no Vedic text declaring that only for the mendicant who remains established in Brahman there is Liberation, but not for others. Moreover, the conclusion of all the Upaniṣads is that Liberation is a result of knowledge.

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Therefore, whoever among the persons following the virtues prescribed for their own stage of life remains established in Brahman, he attains Immortality.

Vedāntin: No, because the knowledge required for the performance of rites (and duties), and the Knowledge needed for realisation (of Brahman) are opposed to each other. For, the injunctions about rites and duties, in the form 'Do this', 'Do not do this', proceed by accepting the condition for rites, which is the knowledge of the differences among the accessories of rites. like agent etc. and the differences in the results of rites. And that condition is not a creation of the scriptures because it is found in all creatures. The knowledge in the form of realisation that arises from such scriptural texts as, 'Existence (Brahman) alone . . ., One only, without a second' (VI.2.1), 'The Self indeed is all this' (VII.25.2), 'Brahman alone is all this' (Nṛ.7), cannot arise without demolishing the natural idea about the differences between actions, accessorises, and results, which is the cause of rites and duties, because the two ideas of difference and Unity are contradictory. For the ideas of the moon being one etc. do not arise after the cure of (the eye disease called) *timira*, without demolishing the ideas of there being two moons etc. (which a man suffering from *timira* has), because the conviction arising from Knowledge and ignorance are opposed to each other.

This being so, whoever has got rid of the conviction about differences based on which the injunctions about rites and duties come into effect, he desists from all kinds of rites and duties because all causes for this cease to exist as a result of the conviction of Oneness

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arising from the Vedic texts, 'Existence (Brahman) alone . . ., One only, without a second', 'That is truth' (VI.8.7), 'All differences created through transformations are unreal' (cf. VI.4.1). And he who has ceased from all rites and duties, is spoken of as one established in Brahman, and he must be a monk because it is impossible for anyone else to be so. For the other has not got his conviction about differences removed; because of his seeing, hearing, thinking and knowing differences, he believes, 'I shall get this by doing this'. In the case of such a man, who is engaged thus, there cannot be any establishment in Brahman, for he is possessed of the ideas arising from his attachment to false transformations, which have speech (names) alone as their basis.

Moreover, when the idea of duality is demolished by the realisation that it (duality) is false, then, there cannot reasonably arise any awareness of the means of knowledge or the things to be known, in the form, 'This is true. This has to be performed by me through this', just as a person who has discriminative knowledge does not perceive any surface of or dirt in space. If it is argued that even after the demolition of the idea of differences, one does not desist from rites and duties just as he did not desist before the demolition of the idea of differences, then, the Vedic text enjoining the conviction of Unity will be rendered invalid. Like the validity of the texts prohibiting eating of things that are not to be eaten, it is reasonable that the text about Unity should have validity since all the Upaniṣads establish this fact.

Opponent: Is it not that in such a case, the injunctions about rites and duties will become invalid?

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Vedāntin: No, because it is reasonable that their validity will continue with regard to a person who has not got rid of the conviction of the existence of duality, as in the case of experiences in dream etc. (which remain valid) before one wakes up.

Opponent: Since men of discrimination will not perform (rites and duties), the injunctions about the rites and duties will become invalid.

Vedāntin: No, because the injunctions about the attainment of desirable things are not seen to be discarded. It is not a fact that performance of rites for attainment of desirable things will cease on the ground that, people who know that identity with desire is not praiseworthy cease to perform rites for fulfilling desires. People possessed of desires do indeed perform them. In that way, the injunctions about rites for achieving desirable things do not get discarded just because they are not undertaken by persons established in Brahman, who are the knowers of Brahman. They are surely performed by persons who have not realised Brahman.

Opponent: Just like (such actions as) moving about for alms by the monks, there will be no withdrawal from such rites as Agnihotra etc. by the householders and others, even after they have the idea of Unity.

Vedāntin: No, because, when considering the validity (of injunctions), an instinctive action of a person cannot be cited as an illustration. From the fact that someone is seen to undertake black-magic although it is prohibited, it does not follow that black-magic is undertaken against an enemy even by a person of discrimination, who has no animosity. Moreover, when the conviction of duality, which is the cause for

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engaging in rites according to injunction, is eliminated, there cannot exist any cause for impelling one to perform Agnihotra etc. like hunger which impels a monk to beg.

Opponent: Here also, the fear that non-performance (of rites) will be the cause of evil, will act as an impeller.

Vedāntin: No. Because the obligation (to perform rites etc.) exist for a person having the idea of duality. We say that a person who is possessed of the idea of duality, the person whose idea of duality has not been removed by Knowledge, becomes obliged to perform rites and duties because evil comes to the person who does not perform the rites even when he is under an obligation to do them. But not so in the case of one for whom such an obligation has ceased, just as no evil accrues to the householder who does not perform some special rite or duty prescribed for the the Brahmacārin.

Opponent: If it be so, then, all those in whom has arisen the idea of Unity, even when continuing in their own stages of life, will be considered as monks.

Vedāntin: No. Because, in their case, the ideas of differences like 'me' and 'mine' have not been eradicated. Moreover, the other stages of life are meant for rites and duties, in accordance with the Vedic text, '(Let me have wealth so that) I may perform rites' (Bṛ.I.4.17). Therefore, from the fact that there is no idea of 'me' and 'mine', it follows that only the man of renunciation can become a monk, but not the householder and others.

Opponent: Since the idea of duality, which is the cause for injunction (about rites), becomes eradicated

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by the conviction originating from the injunction about Unity, therefore, *yama*, *niyama*, etc. become inapplicable for the monk.

Vedāntin: No, because these rules (*yama* etc.) are meant for restraining a person who may become distracted from his conviction of Unity, by hunger etc. Besides, performance of prohibited action cannot take place (in his case) because such action had been prohibited even before the origination of the idea of Unity. Just as a man who had fallen into a well or on thorns at night, surely does not do so even after the sun has risen, therefore, it is proved that the monk alone, who has ceased from actions (rites and duties), remains established in Brahman. Again, the statement that all persons devoid of Knowledge reach the virtuous worlds is true. And the statement that by the word 'austerity', the monk also is referred to, is wrong.

Opponent: Why?

Vedāntin: Because remaining established in Brahman is possible for the monk alone. And we said that he alone remained unmentioned. For a man who has realised Unity, there is also a cessation of austerity like that of Agnihotra etc. because austerity appears as a duty only for one who has ideas of duality. And by this is refuted the ability of remaining established in Brahman, during the intervals while performing rites and duties, as also the statement that this (establishment in Brahman) has not been prohibited for others. Therefore, the man of Realisation alone, who has ceased from rites and duties, is meant by the word *parivrājakaḥ* (monk), and hereby is refuted the needlessness of Realisation. Again, as for the statement that the word

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parivrājakaḥ is not used conventionally for the phrase 'one remaining established in Brahman'—like the words 'barley and pig'—, that has been rebutted since remaining established in Brahman is possible for him (the monk) alone, and not for anyone else. Besides, the statement that conventional words do not depend on any etymological meaning—that is not so, because such words as *gṛhasthaḥ* (householder), *takṣaḥ* (carpenter), *parivrājakaḥ* (monk), are met with. For, words derivable etymologically are seen to be used conventionally. For instance, the words—*gṛhsthaḥ*, etymologically meaning somebody staying in a house; *parivrājakaḥ* meaning a traveller; and *takṣaḥ* a wood-cutter—, are used conventionally for a householder, and a mendicant, who belong to particular stages of life, while *takṣaḥ* conventionally means a certain caste, viz carpenter. It cannot be said that words are used only in their etymological sense, because this is not supported by usage. So, here also, it should be the case that, since the result is stated to be Immortality in its primary sense, the word *brahmasamsthaḥ*, one remaining established in Brahman, has been used to mean a *parivrājakaḥ* alone, who has given up all rites and duties along with their accessories, who has gone beyond all stages of life, and who is called a *paramahamsa*.

And hence, it follows that this alone is the monasticism mentioned in the Vedas, and not the acceptance of sacred thread, three staves (tied into one), water-pot,[1] etc. The Vedas also state, 'Shaven-headed, not

[1]People belonging to the fourth stage of life, called mendicants, have this insignia, but the *paramahamsas*, monks, renounce even these.

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accepting any gift' (Jā.5), 'Without association'; and in the Śvetāśvatara Upaniṣad it is stated, '(He spoke of the most sacred thing) to the people who had gone beyond the stages of life' (VI.21). And also on the authority of such Smṛti texts as, 'Without praising anybody and without making any salutation', 'Therefore, the monks, who have seen That which is beyond this world, do not undertake rites and duties. Therefore, the knower of Reality has no outer sign and no insignia for recognition', etc. (it can be so concluded).

As for the renunciation of rites and duties, admitted by the Sāṅkhyas, that is wrong since they accept the idea of differences of actions, accessories, and results, as true. And as for the admission of non-agentship by the Bauddhas as a result of their accepting non-existence of everything, that also is wrong because such a position will be tantamount to their acceptance of the existence of the person making the assertion of non-agentship. As for the recourse to inactivity taken by the ignorant people, owing to their indolence, that too is wrong because their idea of agentship has not been eliminated by correct knowledge. Therefore, it is proved that monasticism—remaining established in Brahman—, as characterised by ceasing to perform rites and duties, is only for the man who has the realisation of Unity, originating from the Upaniṣads which are the valid means of knowledge. Hereby it follows by implication that, when a householder realises Unity, he has to resort to monasticism as a matter of course.

Opponent: By renunciation, will he not incur the guilt of abandoning his fire (in which he has to pour oblations everyday), for the Śruti says, 'He who gives

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up the fire becomes a killer of the progeny of the gods'?

Vedāntin: No. Since that giving up is caused by Providence itself, that fire becomes abandoned after the realisation of Unity, on the authority of the Vedic text, '(Thus) vanishes the fire-hood of fire' (VI.4.1). So the householder does not incur any guilt by becoming a monk.

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या सम्प्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि सम्प्रास्रवन्त भूर्भुवः स्वरिति ॥ २ ॥

2. Prajāpati meditated with regard to the worlds. From them that were meditated on, issued the knowledge of the three Vedas. He meditated with regard to that. From that (knowledge) which was meditated on, issued these letters, which were *bhūḥ*, *bhuvaḥ*, and *svaḥ*.

With a view to ascertaining That, being established in which one gets Immortality, the text says: *Prajāpatiḥ*, Virāṭ, or Kaśyapa; *abhyatapat*, undertook austerities, i.e. meditated; *lokān*, with regard to the worlds, with the purpose of getting their essence. *Tebhyaḥ*, from them; *abhitaptebhyaḥ*, that were meditated on; *saṁprāsravat*, issued, i.e. flashed in the mind of Prajāpati; *trayī vidyā*, the knowledge of the three Vedas, which was their essence. *Abhyatapat*, he meditated; *tām*, on that, as before. *Tasyāḥ*, from that; *abhitaptāyāḥ*, which was meditated on; *saṁprāsravanta*, issued; *etāni*, these; *akṣarāṇi*, letters; *iti*, which were *bhūḥ*, *bhuvaḥ*, *svaḥ*, which are called *vyāhṛtis*.

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तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ओंकारः समप्राम्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोङ्कारेण सर्वा वाक्संतृण्णोङ्कार एवेदꣳ सर्वमोङ्कार एवेदꣳ सर्वम् ॥३॥ इति त्रयोविंशः खण्डः ॥२३॥

3. He meditated with regard to them. From them which were meditated on, issued *Om*. For instance, as all leaves are held together by (their) midribs, in this way all the words are joined together by *Om*. *Om* is indeed all these. *Om* is indeed all these.

Abhyatapat, he meditated; *tāni*, with regard to them, i.e. the letters (*vyāhṛtis*). *Tebhyaḥ*, from them *abhitaptebhyaḥ*, which were meditated on; *saṁprāsravat*, issued; *oṁkāraḥ*, *Om*. That is Brahman. In what way? This is being answered: *Tat*, as for instance; *yathā*, as; *sarvāṇi*, all; *parṇi*, leaves, parts of the leaves; *saṁtṛṇṇāni*, are held together, i.e. pervaded; *śaṅkunā*, by (their respective) midribs; *evam*, in this way; *sarve*, all; *vāk*, speech, words; *saṁtṛṇṇāḥ*, are joined together; *oṁkāreṇa*, by *Om*, which is Brahman and is a symbol of the supreme Self. This is in accordance with the Vedic text, 'Indeed, the letter *a* is all that is speech'[1], etc. Moreover, all those that have names are merely the appearances of the supreme Self. From this it follows that *oṁkāraḥ*, *Om*; is *eva*, indeed; *sarvam*, all; *idam*, these. The repetition is for showing honour. The statement about the origin of the worlds etc. is meant for praising *Om*.

[1] *Om* is constituted by three letters, *a*, *u*, *m*. Since the vowel *a* pervades all speech, therefore *Om* also is all-pervasive.

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SECTION 24

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनꣳ रुद्राणां माध्यंदिनꣳ सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १॥

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २॥

1-2. People who discuss about Brahman say: Since the first *savana* (part of the day) belongs to the Vasus, the middle *savana* belongs to the Rudras, and the third *savana* belongs to the Ādityas and Viśvedevas, where, in that case, is the world of the *yajamāna* (the performer of the sacrifice)? He who does not know that, why should he perform (a sacrifice)? Therefore, one who is possessed of the knowledge should perform (the sacrifice).

In connection with the meditation on the *sāmas*, *Om* had been treated as a part of rites and duties. There, the Upaniṣad desisted from that topic, and then glorified *Om* because it is the symbol of the supreme Self and hence the cause of Immortality. After that, now, with a view to giving instructions about the *sāma*, the oblation, the *mantra*, and the rising up, which are parts of the very sacrifice under discussion, the Upaniṣad says:

Brahmavādinaḥ, people who discuss about Brahman; *vadanti*, say; *yat*, that which is well-known as; *prātaḥ savanam*, the morning *savana* (early part of the

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day during the Soma-sacrifice)[1]; *vasūnām*, belongs to the (eight) Vasus. This world, connected with the morning *savana*, is under the rulership of those presiding deities of the *savana*. Similarly, the intermediate world is ruled over by the (thirteen) Rudras who are the presiding deities of the midday *savana*. And the third world is ruled over by the (twelve) Ādityas and the Viśvedevas, who are the presiding deities of the third *savana*. So, there remains no other world for the sacrificer.

Therefore, *kvaḥ*, where; *tarhi*, in that case; is the *lokaḥ*, world; *yajamānasya*, of the sacrificer, for acquiring which he undertakes the sacrifice? The idea is that no world exists. A Vedic text says, 'Whosoever makes a sacrifice, verily he does it for acquiring a world.' And in the absence of any world, *saḥ*, he, the sacrificer; *yaḥ*, who; *na vidyāt*, does not know; *tam*, the means—consisting of the *sāma*, the oblation, the *mantra* (and) the rising up—for making a world one's own; *katham*, how can that ignorant man; *kuryāt*, perform the sacrifice? The meaning is that his agentship cannot be possible in any way. Since it (the text) is meant for the praise of the knowledge of *sāma* etc. therefore the agentship of the ignorant man who is conversant only with rites, is not prohibited. If the sentence be taken to mean both praise of the knowledge of *sāma* etc. and prohibition of the agentship of the ignorant man, then, this will lead to (the fault of giving) a double meaning

[1]During a Soma-sacrifice, the day on which the Soma-juice is extracted, poured into fire as libation, and the remnant is drunk by the priests, sacrificer and others, is divided into three parts with names as mentioned in the text.

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of the same sentence. And in the earlier part dealing with the story of Uṣasti, we have adduced the reason in favour of performance of rites even by an ignorant man. *Atha*, therefore; *vidvān*, one who is possessed of the knowledge of the means, viz *sāma* etc. which will be spoken of; *kuryāt*, should perform this.

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

3. Before beginning the singing of the Prātaranuvāka, having sat behind the Gārhapatya-fire, facing northward, he sings the *sāma* over which the Vasus preside.

What is that which has to be known? That is being stated: *Purā*, before; *upākaraṇāt*, beginning he chant); *prātaranuvākasya*, of the *sastra*[1] named Prātaranuvāka; *saḥ*, he; *upaviśya*, having sat; *jaghanena*, behind; *gārhapatyasya*, the Gārhapatya-fire[2]; *udaṅmukhaḥ*, facing northward; *abhigāyati*, sings; *vāsavam sāmam*, the *sāma* over which the Vasus preside (or the *sāma* in honour of the Vasus).

लोऽकद्वारमपावाऽर्णूऽऽ पश्येम त्वा वयꣳराऽऽऽऽऽहुऽम् आऽऽ ज्याऽयोऽआऽ२१११ इति ॥ ४ ॥

[1]See note under I. 7. 5.

[2]Lit. the fire belonging to the *gṛhapati* (the master of the household, i.e. the sacrificer), in which the oblation is poured by him and his wife.

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4. 'Please open the door of the world. We shall see you for getting a kingdom.'[1]

'O fire, *apāvṛṇu*, please open; *lokadvāram*, the door of the world for securing this world, the earth. Through that door, *paśyema*, we shall see; *tvām*, you; *rājyāya*, for getting a kingdom.'[2]

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥५॥

अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनꣳ सम्प्रयच्छन्ति ॥६॥

5-6. Then he pours the oblation (with the *mantra*): 'Salutation to fire who reside in this earth, who live in the world. Please acquire the world for me who am the sacrificer. This indeed is the world for me, the sacrificer. I, the sacrificer, shall come to this world after death. *Svāha*.' (Then) 'Remove the bar (of the door leading to the world)'—by uttering (this *mantra*), he stands up. (As a result of this) to him the Vasus offer the Prātaḥsavana.

Atha, then; *juhoti*, he pours the oblation with this *mantra*; '*Namaḥ*, salutation; *agnaye*, to fire; we bow down to you, *pṛthivīkṣite*, who live in the earth; *lokakṣite*, who live in the world, i.e. to you who live in this

[1]The word *hum* in the text is one of the meaningless *stobhas* used in a *sāma* song.

[2]For the enjoyments available on earth.

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earthly world. *Vinda*, please acquire; *lokam*, the world; *me yajamānāya*, for me who am the sacrificer. *Eṣaḥ vai*, this indeed; *lokaḥ*, is the world; *yajamānasya*, of the sacrificer. I, *yajamānaḥ*, the sacrificer; *etā asmi*, shall come; *atra*, here, to this world; *parastāt*, after; *āyuṣaḥ*, life, i.e. after being dead.' By uttering the word *svāhā*, he pours the oblation. '*Apajahi*, remove; *parigham*, the bar shutting the door of the world.' *Iti uktvā*, uttering this; *uttiṣṭhati*, he stands up. Thus, the world connected with the morning *savana* is purchased from the Vasus with these. Thereafter, they, *vasavaḥ*, the Vasus; *saṁprayacchanti*, give; *prātaḥsavanam*, (the world connected with) the morning *savana*; *yajamānāya*, to the sacrificer.

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रꣳ सामाभिगायति ॥७॥

लो३कद्वारमपावा३र्णू३३ पश्येम त्वा वयं वैरा ३३३३३ हु३म् आ३३ ज्या३यो३आ३२१११ इति ॥८॥

7. Before the commencement of the midday *savana*, having sat behind the Agnīdhrīya-fire, facing northward, he sings the *sāma* presided over by the Rudras.

8. 'Please open the door of the world. We shall see you for getting the (enjoyments in the) world of Virāṭ.'

Tathā, similarly, he, the sacrificer; *upavisya*, having sat; *jaghanena*, behind; *agnīdhrīyasya*, the Agnīdhrīya-fire (known also as) the Dakṣiṇāgni; *udaṅmukhaḥ*, facing northward; *abhigāyati*, sings; *raudram*, the *sāma* over which the Rudras preside; *vairājyāya*, for attaining (the enjoyments in) the world of Virāṭ[1].

[1]The word *vairājyāya* is translated by some as, 'for attaining the

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अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ९॥

अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनꣳ सवनꣳ सम्प्रयच्छन्ति ॥ १०॥

9. Then he pours the oblation by uttering the *mantra*, 'Salutation to air living in the world (and) in the intermediate-space. Please acquire the world for me, the sacrificer. This indeed is the world for me, the sacrificer.

10. 'I, the sacrificer, shall come to this world after death. *Svāhā*.' (Then) 'Remove the bar (of the door leading to the world)'. By uttering (this *mantra*) he stands up. (As a result of this) the Rudras offer (the world connected with) the midday *savana* to him.

'Living in the intermediate-space', etc, is to be explained as before.

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यꣳ स वैश्वदेवꣳ सामाभिगायति ॥ ११॥

लो३कद्वारमपावा३र्णू३३ पश्येम त्वा वयꣳ स्वारा ३३३३३ हुꣳम् आ३३ज्या३यो३आ३२१११ इति ॥ १२॥

आदित्यमथ वैश्वदेवं लो३कद्वारमपावा३र्णू३३ पश्येम

state of Virāṭ'. The commentator is silent on this point, though he mentions under II. 24. 9-10, 14-15, that the texts are to be explained as in II. 24. 4. There the word *rājyāya*, (lit.) for getting a kingdom, is explained by Ānanda Giri as, 'for getting the enjoyments that are available on earth'. Hence this departure.

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त्वा वयꣳ साम्राऽ३३३३ हुꣳम् आऽ३ज्याऽ३योऽ३-आऽ३१११ इति ॥ १३॥

11. Before the commencement of the third *savana*, having sat behind the Āhavanīya-fire, facing northward, he sings the *sāma* over which the Ādityas and the Viśvedevas preside.

12. 'Please open the door of the world. We shall see you for getting sovereignty.' This is the *sāma* presided over by the Ādityas.

13. Then the *sāma* presided over by the Viśvedevas: 'Please open the door of the world. We shall see you for getting an empire.'

Similarly, *upaviśya*, having sat (behind); *āhavanīyasya*, the Āhavanīya-fire; *udaṅmukhaḥ*, facing northward; *abhigāyati*, he sings one after the other; the *sāma* songs *ādityam*, presided over by the Ādityas; and *vaiśvadevam*, the Viśvedevas; *svārājyāya*, for getting sovereignty; and *sāmrājyāya*, for getting an empire.

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः स्वाहापहत परिघमित्युक्त्वोत्तिष्ठति ॥ १५॥

14. He then pours the oblations by uttering the *mantra*: 'Salutation to the Ādityas and the Viśvedevas, who live in the heavenly world. Please acquire the world for me, the sacrificer.

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15. 'This indeed is the world for me, the sacrificer. I shall come to this world after death. *Svāhā*.' (Then) 'Remove the bar of the door.' By uttering this *mantra* he stands up.

'*Divikṣidbhyaḥ*, who live in the heavenly world', etc. and the rest are to be explained as before. The only difference is that the verbs *vindata* and *apahata* are used in the plural. This[1] is meant for the *yajamāna*. because there are the indicative words '*etā asmi*, I am desirous of coming'.

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनꣳ सम्प्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥१६॥ इति चतुर्विंशः खण्डः ॥२४॥ इति छान्दोग्योपनिषदि द्वितीयोऽध्यायः ॥२॥

16. To him the Ādityas and the Viśvedevas offer (the result of) the third *savana*. This one indeed, who knows thus, who knows thus, knows the true nature of the sacrifice.

Eṣaḥ, this one, the sacrificer; *ha vai*, indeed; *yaḥ evam veda*, who knows thus, who knows the *sāma* etc. as have been spoken of; *veda*, he knows; *mātrām*, the true nature; *yajñasya*, of the sacrifice as stated above. 'He who knows thus', is repeated to show that the chapter has concluded.

[1]*This* refers to all the acts of sitting behind the fire, pouring oblation, standing up etc.

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CHAPTER III

SECTION I

ओं। असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवꣳशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ १॥

1. *Om*. The yonder sun is surely the honey of the gods. Of it, heaven is surely the bent bamboo. The intermediate-space is the hive. The rays are the offsprings.

The connection of the part starting with, '*Om*. The yonder sun', etc. with the earlier part (is this): At the end of the preceding chapter it was said, 'Knows the true nature of the sacrifice'; and the *sāma*, the *homa*, the *mantras*, and the rising up, which are parts of the sacrifice and connected with it, were enjoined for attaining a special result. And the sun, which is the result of the accomplishment of all the sacrifices, shines in its great glory. That one who is such (the sun), and is the result of the actions of all the creatures, is directly depended upon by all. So, after the statement about the sacrifice, the Upaniṣad starts with the text, 'The yonder sun is surely the honey of the gods', etc. with the idea, 'I shall enjoin the meditation on the sun which is the product of that (sacrifice) and which is the best of the fruits sought after by men.'

Asau ādityaḥ, the yonder sun; is *vai*, surely; *devamadhu*, honey for the gods because it delights them like honey. How the sun causes delight to the Vasus and others because of its being the result of all the

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sacrifices, will be spoken of (by the Upaniṣad). How does it become the honey?

The answer to that is: *Tasya*, of that, of that honey which is like the honey of the bees; *dyauḥ*, heaven; *eva*, itself; is the *tiraścīna*, bent; *vaṁśaḥ*, bamboo, like the bent bamboo in the case of a bee-hive, because the sky seems to have a curved shape. And *antarikṣam*, the intermediate-space; is *apūpaḥ*, the honeycomb; it seems to be hanging down, attached to heaven which is like a bamboo. Therefore, through its similarity with the honeycomb and because of its being the support of the sun which is the honey, the intermediate-space is the beehive. *Marīcayaḥ* means the rays, (i.e.) the water (moisture?) in the rays, which is sucked up from earth by the sun. This is declared by the Vedic text, 'These shining rays are surely water.' Since these (waters) exist within the rays that are in the beehive—in the intermediate-space—, therefore, they seem to be lodged there like the *putrāḥ*, offsprings born of the eggs of bees. Since the offsprings of the bees exist within the cells of the beehive, they (waters) are the offsprings as it were.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः। ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः ॥२॥

2. Of that (sun), those which are the eastern rays, they themselves are its eastern cells. The Ṛk-*mantras* are verily the bees. The Ṛg-Veda is indeed the flower. Those waters are the nectars. They, which are verily these Ṛk-*mantras*—

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Ye, those; that are *prāñcaḥ raśmayaḥ*, the eastern rays, the rays issuing eastward; *tasya*, of that sun which is the receptacle of the honey, and is thus honey itself; *tāḥ eva*, they themselves (the rays); are like *asya*, its; *prācyaḥ*, eastern—since they extend eastwards; *madhunāḍyaḥ*, veins of honey, i.e. the cells holding honey. In that context, *ṛcaḥ*, the Ṛk-*mantras*; *eva*, are verily; *madhukṛtaḥ*, the bees. They are called the bees since, like bees, they make the red-coloured honey that is in the sun. That from which they make honey by collecting juices, that is Ṛg-Veda, which is *puṣpam eva*, surely the flower, comparable to a flower. In this context, since the Ṛg-Veda, consisting of the Ṛk verses and the Ṛk-*brāhmaṇas*, collectively called the Ṛg-Veda, is (a collection of) mere words, yeilding of the juice in the form of enjoyable things is not possible from them. Therefore, by the word Ṛg-Veda here is meant the rite enjoined in the Ṛg-Veda. For, from that indeed, the issuing out of the honey-juice in the form of results of rites is possible.

As is done by the bees, honey is prepared by the Ṛk-*mantras* by taking up *āpaḥ*, the water from the rites enjoined by the Ṛg-Veda, which are comparable to flowers. What are those waters? The answer given is: (They are) *tāḥ*, those which, in the form of Soma, clarified butter and milk are poured into the fire in connection with rites; and turn into *amṛtāḥ*, nectars[1], through the process of heating etc. (That is to say) they turn into nectar, the cause of Immortality, in the form of very juicy *āpaḥ*, water. When used in rites, *tāḥ*, they;

[1]*Amṛta* means the unseen result produced from the oblations, which become the cause of Liberation (Immortality) through successive stages.

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which are *eva*, verily; *etāḥ*, these; *ṛcaḥ*, Ṛk-*mantras*, taking up those juices, like bees collecting from flowers—

एतमृग्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ ३ ॥

3. Heated up this Ṛg-Veda. From that which was heated up, issued the juice in the form of fame, lustre, vigour of the organs, strength, and eatable food.

Abhyatapan, heated up, as it were; *etam*, this; *ṛg-vedam*, Ṛg-Veda, the rites enjoined by the Ṛg-Veda, which are comparable to the flowers. It is reasonable that, when a rite is performed with the help of the Ṛk-*mantras*, which take the form of such parts of the rite as *śastra* etc. (see foot-note under I.7.5), then, the rite yields the juice that produces honey, as do the flowers when they are sucked by the bees.

The Upaniṣad speaks of that fact thus: *Tasya*, of that Ṛg-Veda; *abhitaptasya*, which was heated up—which is that juice that was the result of heating up by the Ṛk-*mantras* likened to the bees? That is being said:—*yaśaḥ*, fame; *tejaḥ*, bodily lustre; *indriyam*, being not deprived of the organs endowed with vigour; *vīryam*, strength; *annādyam*, that which is food and is also eatable; that by the use of which everyday, the gods continue to exist is eatable food. This *rasaḥ*, juice; *ajāyata*, issued from the rites in the form of sacrifice etc.

तद्ध्यक्षरꣳ तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳ रूपम् ॥ ४ ॥ इति प्रथमः खण्डः ॥ १ ॥

4. It flowed profusely and settled on a side of the

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sun. That verily is this, which is this red appearance (aspect) of the sun.

Tat, that, counting from fame and ending with eatable food; *vyakṣarat*, flowed profusely. And having gone, *āśryat*, settled down; *abhitaḥ*, on a side, on the eastern side; *ādityam*, of the sun. Rites and duties are performed by human beings for the attainment of results in the form of fame etc. indeed, with the hope, 'We shall enjoy the honey called the result of actions, which remains collected in the yonder sun.' This is like the preparation of a field by cultivators. By the words, '*tat vai etat*, that is verily this', the Upaniṣad directly points that out for arousing faith. What is that? *Yat*, that which; *etat*, is this; *rohitam*, red; *rūpam*, appearance; *ādityasya*, of the sun, seen when it is rising up.

SECTION 2

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

1. Then, those which are its southern rays, they themselves are its southern honey-cells. The Yajur-*mantras* are indeed the bees. The Yajur-veda is indeed the flower. Those waters (juices) are the nectars.

Atha, then; *ye*, those which are; *asya*, its; *dakṣiṇāḥ*, southern; *raśmayaḥ*, rays, etc. are to be explained as before (in III.1.2). *Yajūmṣi*, the Yajur-*mantras* which are used in the rites enjoined by the Yajur-Veda; are *madhukṛtaḥ*, the bees—like the bees—, as shown

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earlier. The rites enjoined by the Yajur-Veda is *puṣpam*, the flower, comparable to a flower. *Tāḥ*, they; *amṛtāḥ*, the nectars—Soma etc.; *eva*, verily are the waters.[1]

तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥२॥

2. They which are verily these Yajur-*mantras*, heated up this Yajur-Veda. From that which was heated up issued the juice in the form of fame, lustre, vigour of the organs, strength and eatable food.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳ रूपम् ॥३॥ इति द्वितीयः खण्डः ॥२॥

3. It flowed profusely and settled on a side of the sun. That verily is this which is this white appearance of the sun.

Tāni vai etāni, they which are verily these; *yajūmṣi*, Yajur-*mantras*; *abhyatapan*, heated up; *yajurvedam*, the Yajur-Veda etc. is similar to the earlier text. *Etat*, this; *śuklam rūpam*, white appearance; *ādityasya*, of the sun that is seen, is the honey.

SECTION 3

अथ येऽस्य प्रत्यञ्चो रशमयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥१॥

[1]See note under III.1.2

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1. Then those which are its western rays, they themselves are its western honey-cells. The Sāma-*mantras* are indeed the bees. The Sāma-Veda is verily the flower. Those waters (juices) are the nectars.

तानि वा एतानि सामान्येतꣳ सामवेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥२॥

2. They which are verily these Sāma-*mantras*, heated up this Sāma-Veda. From that which was heated up issued fame, lustre, vigour of the organs, strength and eatable food.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्णꣳ रूपम् ॥३॥ इति तृतीयः खण्डः ॥३॥

3. It flowed profusely and settled on a side of the sun. That indeed is this which is this black appearance of the sun.

Atha, now; *ye*, those which are its; *pratyañcaḥ*, western; *raśmayaḥ*, rays, etc. is to be explained as before. Similarly, the honey of the *sāmas* is *etat*, this; *kṛṣṇam*, black; *rūpam*, appearance; *ādityasya*, of the sun.

SECTION 4

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥१॥

1. Then, those which are its northern rays, they

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themselves are its northern honey-cells. The *mantras* seen by Atharvā and Aṅgirā are verily the bees. The Itihāsa and Purāṇa is the flower. Those waters (juices) are the nectars.

Atha, then; those which are its *udañcaḥ*, northern rays, etc. is to be explained as before. *Atharvāṅgirasaḥ* are the *mantras* seen by Atharvā and Aṅgirā, and applied in rites. They are *madhukṛtaḥ*, the bees. *Itihāsapurāṇam*, Itihāsa and Purāṇa; is *puṣpam*, the flower. Their, (i.e.) of Itihāsa and Purāṇa, use is enjoined as parts of the rites called Aśvamedha (Horse-sacrifice) during the nights called Pāriplava.[1]

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

2. They which are verily these *mantras* seen by Atharvā and Aṅgirā, heated up this Itihāsa and Purāṇa. From that which was heated up issued the juice in the form of fame, lustre, vigour of the organs, strength and eatable food.

[1]The word Itihāsa means the books containing Vedic anecdotes illustrating virtue, prosperity, enjoyment and Liberation. Purāṇa comprises Vedic stories and mythologies about primary and secondary creations, cycles of changes in creation, and history of dynasties. During a Horse-sacrifice, which spread over many days, there was the possibility of the sacrificer becoming fatigued. For avoiding this it was enjoined as a compulsory duty and a part of the rite that, priests should narrate to him these anecdotes and mythologies. Ānanda Giri says that the current Itihāsas and Purāṇas, as the stories contained in books like Mahābhārata, Viṣṇupurāṇa, etc. may also be accepted in this context.

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तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णꣳ रूपम् ॥ ३ ॥ इति चतुर्थः खण्डः ॥ ४ ॥

3. It flowed profusely and settled on a side of the sun. That indeed is this which is this deep black appearance of the sun.

Etat, this; *param*, deep; *kṛṣṇam*, black; *rūpam*, appearance; *ādityasya*, of the sun is the honey. This is the meaning.

SECTION 5

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

1. Then, those which are its upward rays, they themselves are its upper honey-cells. The secret injunctions are indeed the bees. *Om* is indeed the flower. Those waters are the nectars.

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

2. They which are verily these secret injunctions heated up this *Om*. From that which was heated up issued the juice in the form of fame, lustre, vigour of the organs, strength and eatable food.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥

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3. It flowed profusely and settled on a side of the sun. That indeed is this which is this that seems to stir inside the sun.

Atha, then; *ye*, those which are its, etc. are to be understood as before. *Guhyāḥ*, the secret, mystical; *ādeśāḥ*, injunctions about the door-keepers and others, and the meditation with regard to the accessories of rites; are *eva*, indeed; *madhukṛtaḥ*, the bees. Since this is a context of words (viz Ṛk-*mantras*, Sāma-*mantras*, etc.) *brahma* means *Om*. This *Om* is *eva*, indeed; *puṣpam*, the flower. The rest is to be explained as before.

This honey *iva*, seems; *kṣobhate*, to stir; *ādityasya madhye*, inside the sun—to a man of concentrated mind it seems to be in commotion.

ते वा एते रसानाꣳ रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥४॥ इति पञ्चमः खण्डः ॥५॥

4. They that are such, are the juices of the juices. Since the Vedas are the juices, of them these are the juices. Those very things that are such, are indeed the nectars of nectars. The Vedas indeed are the nectars. Of them these are the nectars.

Te vai ete, they that are such, the aforesaid different appearances like red etc.; *rasāḥ*, are the juices; *rasānām*, of the juices. Of which juices? The answer is: *Vedāḥ*, the Vedas; are *rasāḥ*, the juices, essences; *hi*, because they have issued out of the worlds. Even of these juices (the Vedas) in the form of rites, the particular juices such as red etc. are the quintessences. This

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is the meaning. Similarly, (they) are *amṛtāni*, the nectars; *amṛtānām*, of the nectars. *Vedāḥ*, the Vedas; are *hi*, indeed; *amṛtāḥ*, the nectars since they are eternal. *Teṣām*, of them; *etāni*, these appearances that are red etc.; are *amṛtāni*, the nectars. The statement that they are 'the juices of juices', is meant as a praise of the rite, of which the result is such excellent nectars.

SECTION 6

तद्यत्प्रथममामृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

1. Through fire which is the chief (among them), the Vasus enjoy that which is the first nectar among these. The gods certainly do not eat or drink. They become contented by seeing this very nectar.

Tat, there (among the nectars); *yat*, that which is; *prathamam*, the first; *amṛtam*, nectar indicated by the red appearance; *tat*, that; *vasavaḥ*, the Vasus who are the presiding deities of the morning *savana*; *upajīvanti*, enjoy; *agninā mukhena*, through fire which is the chief among them, i.e. with fire as their chief. From the statement that the juice issued in the form of eatable food, the conclusion reached is that they eat by taking morsels. That is being negated by saying *devāḥ*, the gods; *vai*, surely; *na*, do not; *aśnanti*, eat; (or) *na*, do not; *pibanti*, drink. How then do they enjoy? This is being answered: *Tṛpyanti*, they become contented; *dṛṣṭvā*, by seeing, perceiving, feeling through all the organs; *etat eva*, this very; *amṛtam*, nectar that has been spoken of as appearing red. For the verb *dṛś*, to

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see, is used in the sense of experiencing through all the organs.

Objection: Well, has it not been stated that (they become contented) by seeing the red appearance? How then, does the appearance become the object of other organs?

Answer: Not so because fame etc. is realisable through ear etc. Fame is realised through the ear. Lustrous appearance is an object of the eye. Vigour of the organs is inferable from acts of perceiving objects. Strength is physical enthusiasm and liveliness. Eatable food is that which, being enjoyed everyday, becomes the cause of sustaining the body. The juice is certainly all that consists of these, by seeing which all become contented. That 'the gods become contented by seeing' means that they become contented by experiencing everything through their own organs. And having become settled in the sun, they (the juices) are free from the defects of bad smell etc. of the bodily organs.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

2. They retire into this very appearance. From this appearance they emerge.

Is it that they enjoy the nectar without any effort? No. How then? Looking at *etat*, this; *eva*, very *rūpam*, appearance; they understand, 'Now is not the occasion for our enjoyment', and they *abhisamviśanti*, retire into, become indifferent. When indeed, the occasion for the enjoyment of that nectar arises, then, *etasmāt*, from this (appearance), i.e. for the enjoyment of this

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nectar; (they) *udyanti*, emerge, i.e. become enthusiastic. For it is not seen in the world that enjoyment is available for those who lack enthusiasm, who do not undertake action and are lazy.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

3. He who knows this nectar thus, becomes one among the Vasus themselves, and becomes contented by seeing this very nectar through fire itself which is the chief. He retires into this very appearance. He rises up from this appearance.

Saḥ yaḥ, any one who; *veda*, knows; *etat*, this; *evam*, thus as described—the flowing out of honey that has risen from the flowers which are the rites enjoined by the Ṛg-Veda, (on being) heated up by the Ṛk-*mantras* which are the bees; its settling down on the sun; the red appearance of the nectar, and the existence (of this nectar) in the eastern rays which are the eastern honey-cells; its enjoyment by the deities (called) Vasus; its enjoyment by the knower of this, through fire which is the chief (among the Vasus), by virtue of his having become one of them; the contentment by merely seeing; becoming enthusiastic when the occasion for his enjoyment arises; and retirement (into the appearance) after the expiry of that time—, he also perceives everything in that very way like the Vasus.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव

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तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥४॥ इति षष्ठः खण्डः ॥६॥

4. For as long as the sun will take to rise in the East and set down in the West, he will attain the rulership and the sovereignty that the Vasus themselves have.

How long does the knower enjoy that nectar? That is being said: The period of enjoyment of the Vasus is for *yāvat*, as long as; *ādityaḥ*, the sun; *udetā*, will (take to) rise; *purastāt*, in the East; (and) *astametā*, set down; *paścāt*, in the West. *Tāvat*, for that long only; *saḥ*, he, the knower; *paryetā*, will attain fully; *ādhipatyam*, the rulership; *svārājyam*, sovereignty; *vasūnām*, that the Vasus have. Not like the performer of mere rites, who goes to the Lunar region and becomes a non-independent food (object of enjoyment) of the gods. What then? This man acquires rulership and the state of being a sovereign.

SECTION 7

अथ यद्द्वितीयममृतं तद्ब्रह्मा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥२॥

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥३॥

1. Now, that which is the second nectar, that is

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enjoyed by the Rudras with Indra as their chief. The gods certainly do not eat or drink. They become contented by seeing this very nectar.

2. They retire into this very appearance. From this appearance they emerge.

3. He who knows this nectar thus, becomes one among the Rudras themselves, and becomes contented by seeing this very nectar, through Indra himself who is the chief. He retires into this very appearance. He rises up from this appearance.

Atha, now; *yat*, that which is; *dvitīyam*, the second; *amṛtam*, nectar; *tat*, that; *rudrāḥ*, the Rudras; *upajīvanti*, enjoy, etc, is to be explained as before.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥४॥ इति सप्तमः खण्डः ॥७॥

4. For as long as the sun will take to rise in the East and set down in the West, it will take double of that (time) to rise in the South and set down in the North. For that long will he (the man of knowledge) attain rulership and sovereignty that the Rudras themselves have.

Dvistāvat, twice as long as, double of that period; that *ādityaḥ*, the sun; *udetā*, will (take to) rise; *purastāt*, in the East; and *astametā*, set down; *paścāt*, in the West; it will take to rise *dakṣiṇataḥ*, in the South; and *astametā*, set down; *uttarataḥ*, in the North. The time for enjoyment *rudrāṇām*, of the Rudras lasts for that long.

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SECTION 8

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

1. Now, that which is the third nectar, that is enjoyed by the Ādityas with Varuṇa as their chief. The gods certainly do not eat or drink. They become contented by seeing this very nectar.

2. They retire into this very appearance. From this appearnce they emerge.

3. He who knows this nectar thus, becomes one among the Ādityas themselves, and becomes contented by seeing this very nectar through Varuṇa himself who is the chief. He retires into this very appearance. He rises up from this appearance.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्यश्चादुदेता पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

4. For as long as the sun will (take to) rise in the East and set down in the West, it will take double of that

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(time) to rise in the South and set down in the North. For that long will he (the man of knowledge) attain rulership and sovereignty that the Ādityas themselves have.

SECTION 9

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २॥

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्टा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३॥

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४॥ इति नवमः खण्डः ॥ ९॥

1. Now, that which is the fourth nectar, that is enjoyed by the Maruts with Soma as their chief. The gods certainly do not eat or drink. They become contented by seeing this very nectar.

2. They retire into this very appearance. From this appearance they emerge.

3. He who knows this nectar thus, becomes one among the Maruts themselves, and becomes contented by seeing this very nectar through Soma himself who is

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the chief. He retires into this very appearance. He rises up from this appearance.

4. For as long as the sun will (take to) rise in the East and set down in the West, it will take twice that (time) to rise in the South and set down in the North. For that long will he (the man of knowledge) attain rulership and sovereignty that the Maruts themselves have.

SECTION 10

अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्व उदेतार्वाङस्तमेता साध्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥ इति दशमः खण्डः ॥ १० ॥

1. Now, that which is the fifth nectar, that is enjoyed by the Sādhyas (a class of celestial beings) with Brahmā as their chief. The gods certainly do not eat or drink. They become contented by seeing this very nectar.

2. They retire into this very appearance. From this appearance they emerge.

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3. He who knows this nectar thus, becomes one among the Sādhyas themselves, and becomes contented by seeing this very nectar through Brahmā himself who is the chief. He retires into this very appearance. He rises up from this appearance.

4. For as long as the sun will (take to) rise in the South and set down in the North, it will take twice that (time) to rise on high and set down below. For that long will he (the man of knowledge) attain rulership and sovereignty that the Sādhyas themselves have.

Similarly, the sun will rise westward, northward, and upward, and set down in the opposite directions, taking twice the time in the successive moves as that it took in the earlier ones.

This view does not accord with the Paurāṇika view because the followers of the Purāṇas say that, there is equality of the periods for the rising and setting of the sun in the four regions, in the four sides presided over by Indra, Yama, Varuṇa, and Soma. For, the time taken to orbit round the top of the Meru mountain, which lies North of the Mānasa Lake, is the same (in the four regions).

This objection is met by the teacher Draviḍācārya in this way: The regions succeeding heaven (of Indra) exist for twice as long as the earlier ones. And 'rising up of the sun' means its coming within the range of vision of the dwellers of the regions concerned, and 'setting down' means the termination of such a vision. In reality, there is no such rising up and setting down, since in the absence of the dwellers of that region the sun will not be perceived as either rising up or setting down

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with regard to them, although the sun be moving along the very same path, because there is absence of either coming within or going out of sight. Thus, the region of Yama (Death) exists for a time twice as long as that of heaven. Therefore, with regard to the people residing in the region of Yama, it is said that the sun seems to rise in the South and set down in the North. This also said from the point of view of our understanding. With regard to the succeeding regions also, this is to be understood in the same way.

The Meru exists northward in relation to all beings. When the sun is at its zenith in heaven, then, it will be seen as rising up in the region of Death. When it is at the zenith in Death's region, it will be seen as rising in Varuṇa's region; so also in the next region, since the orbit for moving around is the same. For the dwellers of the region Ilāvṛta, for whom the rays of the sun are shut out by the wall of mountains around Meru, the sun seems to rise on high and set down below. For, the rays of the sun enters through the opening at the top of the mountains. Similarly, from the doubling of the time of enjoyment, it can be inferred that, for the immortals who enjoy the nectar (produced from) Ṛk-*mantras* etc. there is a doubling of powerfulness in the succeeding groups (of gods). Becoming enthusiastic or retiring etc. is the same for the man of knowledge as for the deities Rudras and others.

SECTION 11

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोकः ॥१॥

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1. Then, after that, having transcended (all these phases) and risen, verily he (the sun) will not rise, he will not set down. He will remain established only in himself, alone. With regard to this here is a verse:

In this way, by rising and setting, having helped the creatures to enjoy the results of their own actions, and when that enjoyment of the results of actions has exhausted, having withdrawn those creatures into himself—

Atha, then; *tataḥ*, after that, after the period of helping the creatures; *ūrdhvaḥ*, (*san*), having transcended; and *udetya*, risen in the Self, i.e. being established in himself owing to the absence of all these creatures for (helping) whom he rises up; *naiva udetā*, he will neither rise up; *na astametā*, nor set down. *Sthātā*, he will remain established; *eva*, only; *madhye*, in himself; *ekalā*, alone without a second, without any division.

As to that, some enlightened person who had behaved like the Vasus and others, and had taken part in enjoying the red nectar etc. and then, by following the process stated above had realised his identity with the sun as his own Self, became absorbed in the Self, and having seen this *mantra*, he awoke from his absorption and said to someone who had questioned him: 'Even in the world of Brahman from where you have come, does the sun wear out the lives of creatures by revolving through nights and days, as it does to us in this world?' When he was questioned thus, he said—. '*Tat*, as to that, with regard to the question as it was put and the answer as given; here occurs *eṣaḥ ślokaḥ*, this

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verse, which was uttered by that Yogi.' This declaration is of the Upaniṣad.

न वै तत्र न निम्लोच नोदियाय कदाचन।
देवास्तेनाहꣳ सत्येन मा विराधिषि ब्रह्मणा॥ इति ॥२॥

2. 'Surely there is not. There it does not set down, it does not rise up at any time. O gods, may I not come into conflict with Brahman because of (uttering) that Truth.'

'The world of Brahman from where I come, *tatra*, there; *vai*, surely; *na*, does not exist what you question about. Indeed, there the sun, *na*, does not; *nimlocaḥ*, go down; and also *na*, does not; *udīyāya*, rise; *kadācana*, at any time whatsoever, from any where.' Being told that it was unreasonable that the world of Brahman should be devoid of rising up and setting down (of the sun), he affirmed by swearing as it were, '*Devāḥ*, O gods, you hear as witnesses, the way I speak the truth. *Tena*, by (uttering) that; *satyena*, Truth; *mā*, may I not; *virādhiṣi*, come into conflict; *brahamaṇā*, with Brahman, i.e. may not Brahman be non-realisable to me.'

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥३॥

3. It (the sun) certainly does not rise up nor does it set down for him who knows this mystic teaching about Brahman. For him it is surely daylight forever.

The Śruti affirms that he has spoken the truth. *Asmai*, for this one, for the knower of Brahman, as described above; (the sun) *na ha vai udeti*, certainly

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does not rise up; *na nimlocati*, nor does it set down. But, *asmai*, for this one, for the knower of Brahman; it is surely *divā*, daylight; *sakṛt*, forever because of Self-effulgence. *Yaḥ*, he who; *veda*, knows; *etam*, this; *brahma-upaniṣadam*, mystic teaching about Brahman, as stated above; *evam*, in this way as stated by the scripture—the three things beginning from 'the bamboo' (the bent bamboo, the honeycomb, and the honey-cells), and the relation (of the Vasus and others) with the respective nectars, and all else that we have said—, that man who knows in this way, becomes identified with the eternal and unborn Brahman, which is not limited by periods of rising up and setting down.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥४॥

4. Brahmā said this that was such to Prajāpati; Prajāpati to Manu; Manu to his progeny. To the eldest son Uddālaka Āruṇi, his father spoke of this Brahman that was such.

Brahmā, Hiraṇyagarbha; *uvāca*, said; *prajāpataye*, to Virāṭ (who is also called) Prajāpati; *tat ha etat*, this that was such, the knowledge of the honey. He again, *manave*, to Manu; and Manu narrated *prajābhyaḥ*, to his progeny, Ikṣvāku and others. In this way, the knowledge is praised by saying that it comes down through such a distinguished tradition, Brahmā onward. Moreover, *jyeṣṭhāya putrāya*, to the eldest son; *uddālakāya āruṇaye*, to Uddālaka Āruni; *pitā*, his father; *provāca*, spoke of; *brahma*, the knowledge of Brahman.

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इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥ ५॥

5. Of that Brahman which is such, a father should speak to his eldest son or to a competent disciple (living in his house).

Anyone else also *prabrūyāt*, should speak of; *tat*, that; *brahma*, Brahman; *idam vāva*, which is such as spoken above; *jyeṣṭhāya putrāya*, to his eldest son who is fit to receive this most cherished thing; *vā*, or; to a *praṇāyyāya*, competent; *antevāsine*, disciple.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६॥ इत्येकादशः खण्डः ॥ ११॥

6. He should not impart to anyone else whosoever, even though he is offered this (earth) surrounded by water and filled with wealth. This indeed is greater than that; This indeed is greater than that.

Na dadyāt, he should not impart; *anyasmai kasmai*, to anyone else whosoever. For, the competent teachers to whom many may come (for learning), only two are enjoined as competent. Why again, has a limitation been made about competence with regard to this knowledge? This being answered: Even though any one, *dadyāt*, should offer to the teacher; *imām*, this, the whole earth; *parigṛhītām*, surrounded; *adbhiḥ*, by water; and *pūrṇam*, filled; *dhanasya*, with wealth, filled with objects of enjoyment, as a price for this knowledge, even that is not a sufficient price for this;

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because *etat eva*, this indeed, which is the imparting of knowledge of honey; is *bhūyaḥ*, greater, has greater results; *tataḥ*, even than that gift. The repetition of '*etat eva tataḥ bhūyaḥ*, this indeed is greater than that', is to show regard.

SECTION 12

गायत्री वा इदꣳ सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा इदꣳ सर्वं भूतं गायति च त्रायते च ॥ १॥

1. Gāyatrī is verily all these beings that there are. Speech indeed is Gāyatrī. Speech indeed sings of all these creatures and protects them.

Since this knowledge of Brahman is thus productive of a great result, therefore, it has to be spoken of in other ways as well. Hence the text, 'Gāyatrī', etc. is started with. And Brahman is spoken of through Gāyatrī because It, which is devoid of all qualifications and is attainable through the process of negation of attributes, in the form, 'not this, not this', etc. is difficult to be comprehended (as such). Although there are many metres still, Gāyatrī itself is accepted as the door to the knowledge of Brahman because of its pre-eminence. In a sacrifice Gāyatrī has got pre-eminence because: it brought the Soma-juice for the gods; it pervades the other metres by adopting letters from other metres (three from Jagatī, one from Tṛṣṭup)[1]; and it spreads

[1]Once upon a time, the gods engaged the three metres, Gāyatrī, Tṛṣṭup, and Jagatī, for getting Soma for themselves. But due to inability, Tṛṣṭup and Jagatī returned without reaching the goal. But

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over all the three *savanas*. Further, since Gāyatrī is essential to the Brāhmaṇas, and since the great reverence for it is well-known, one cannot attain anything higher, including Brahman Itself as spoken of, by rejecting Gāyatrī which is like one's own mother. Therefore, Brahman is spoken of with the help of Gāyatrī.

Gāyatrī vai: the word *vai* is used for emphasis. *Sarvam*, all; *idam*, these; *bhūtam*, beings, this totality of living things, moving or not moving, all that is Gāyatrī itself. Since Gāyatrī is a mere metre, it is not logical that it should be identified with all living things. Hence the text presents Gāyatrī as *vāk*, speech, which is the source of Gāyatrī and which is of the nature of sound. *Vāk vai gāyatrī*, speech indeed is Gāyatrī. *Vāk*, speech; *vai*, indeed; is *sarvam*, all; *idam*, these; *bhūtam*, creatures (living things) because, though speech is of the nature of sound, it sings of all creatures—expresses their names as, 'That one is a cow', 'This one is a horse'—, and it protects by saying, 'Do not be afraid of that; what is this fear that you have?', and so on. Thus one is protected by speech, by being forbidden from all

Gāyatrī alone could reach the kingdom of Soma, and by defeating the protectors of Soma-juice, brought it to the gods. When Tṛṣṭup and Jagatī became fatigued and retreated, they left some of their letters behind—one of the former and three of the latter. Gāyatrī picked up these letters and added them to herself. The story occurs in the Aitareya Brāḥmaṇa.

The metre Gāyatrī has 24 letters divided into four feet of six letters each, whereas the feet of other metres have greater numbers of letters. As greater numbers are made up of smaller numbers, the number of letters of each foot of Gāyatrī gets included in the numbers of the letters of other metres. This is how Gāyatrī pervades the other metres. (See Ānanda Giri.)

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kinds of fear. Since speech sings (speaks) about creatures and protects them, therefore, in fact, it is Gāyatrī that talks of them and protects them, for Gāyatrī is non-different from speech. Gāyatrī derives its name from *gāna*, singing, and *trāṇa*, protecting.

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याꣳ हीदꣳ सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥

2. That Gāyatrī which is such, that is surely this which is this earth, because this aggregate of all beings is established on this. It (the aggregate) does not transcend this very one (earth).

Yā vai sā, that which is; *sā gāyatrī*, that Gāyatrī which has these qualities and is identified with all beings; *sā*, that; *vāva*, surely; is *iyam*, this; *yā*, which is; *iyam*, this; *pṛthivī*, earth. How again, is this earth (called) Gāyatrī? That is being said: Because of its connection with all beings. How again, is there the connection with all beings? *Hi*, because *sarvam bhūtam*, the aggregate of all beings, moving and not moving; *pratiṣṭhitam*, is established; *asyām*, on this earth. (The aggregate) *na*, does not; *atiśīyate*, transcend; *etām eva*, this very earth. As Gāyatrī is connected with beings through singing and protecting, similarly the earth is connected with beings because of their habitation there. Therefore, Gāyatrī is the earth.

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

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3. That earth which is such, that is surely this which is the body that a man has, because on this are established these vital forces. They do not transcend this very one (body).

Yā vai sā, that which is the earth, i.e. the Gāyatrī (identified with the earth); *iyam eva sā*, that is surely this. Which is it? *Yat idam*, which is; *śarīram*, the body, the aggregate of the elements and the organs; *puruṣe*, possessed by a man when living, because a body is an earthly thing. How is the body equated with Gāyatrī? The answer is: *Hi*, because; *asmin*, on this; *ime prāṇāḥ*, these vital forces meant by the word *bhūtāḥ* (elements); *pratiṣṭhitāḥ*, are established. So, like the earth, the body is Gāyatrī because the vital forces *na atiśīyante*, do not transcend; *etat eva*, this very body.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्ह्येते प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥४॥

4. That indeed which is a man's body, that is verily this, which is this that is the heart within a man, because these vital forces are established on this. They do not transcend this very one (heart).

Yat vai tat puruṣe śarīram, that indeed which is a man's body, the Gāyatrī; *idam vāva tat*, that is verily this. That which is this *hṛdayam*, heart called a lotus; *antaḥpuruṣe*, within a man, that is Gāyatrī. How? The answer is: *Hi*, because; *ime*, these; *prāṇāḥ*, vital forces; *pratiṣṭhitāḥ*, are established; *asmin*, on this (heart). So, like the body, the heart is Gāyatrī. And the vital forces

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na atiśīyante, do not transcend; *etat eva*, this very one. This is on the strength of the Upaniṣadic text, 'The vital force indeed is the father; the vital force is the mother (VII.15.1), and 'not injuring all beings' (VIII.15.1), where the vital force is spoken of as a being (*bhūta*)[1].

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥५॥

5. That Gāyatrī which is such has four feet, (and) is of six kinds. That fact is spoken of by a Ṛk-*mantra*.

Sā, that; *eṣā gāyatrī*, Gāyatrī which is such; *catuṣpādā*, has four feet—it is a kind of metre having six letters in a foot; and is *ṣaḍvidhā*, of six kinds. As a being, speech, earth, the body, the heart and the vital force, it assumes six forms. Although speech and vital force were indicated (earlier) for some other purpose[2] still, they are (different) forms of Gāyatrī because, otherwise it becomes impossible to make up the number 'six kinds'. *Tat*, for expressing this idea; *etat*, this Brahman called Gāyaṭrī, which inheres in Gāyatrī and has been spoken of with the help of Gāyatrī; is also *abhyanūktam*, spoken of, revealed; *ṛcā*, even by a Ṛk-*mantra*.

[1]We have translated the word *bhūta* as 'being' (moving or not moving), following Śaṅkara in III.12.2. Ānanda Giri points out that if the word *prāṇa* can be connected with *bhūta*, then, Gāyatrī can be identified with 'body', etc. through their connection with *bhūta* (as shown above). For adducing authority, Śaṅkara quotes: 'The vital force indeed is the father, the vital force is the mother', where 'father' and 'mother' are living beings (*bhūtas*).

[2]For the purpose of showing the connection of Gāyatrī with all beings (see III.12.1,3).

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तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि॥ इति ॥६॥

6. His greatness extends that far. The Puruṣa (all-pervading Being) is greater than that. All things are (covered by) one of His feet. The Immortal three-footed one is (established) in His own effulgence.

Tāvān, that far extends; *mahimā*, the greatness; *asya*, of Him, of the whole of Brahman called Gāyatrī—as far as Gāyatrī has been explained as consisting of four feet, having six forms, being an expression of Brahman, and a foot of Brahman. Therefore, *tataḥ*, as compared with what is called Gāyatrī, which is characterised as an expression and which depends merely on speech; *puruṣaḥ*, the all-pervading Being—the word (*puruṣaḥ*) having been derived in the sense of 'that which fills up everything', and 'which sleeps (exists) in the heart'—, who is the highest Reality by nature, and who is changeless; *jyāyān*, is greater. *Asya*, of Him who is such; *sarvā* (*sarvāṇi*), all; *bhūtāni*, things —fire, water, food, etc. including all beings whether moving or not; are *pādaḥ*, one foot. *Tripād*, He who is possessed of three feet; and who is *amṛtam*, Immortal, who is called Puruṣa, and who takes the form of Gāyatrī as a whole; is, i.e. is established *asya*, in His own; *divi*, effulgence, in His own Self.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥७॥

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥८॥

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1. Of that very heart which is this (indicated above), there are five doors protected by the gods. That which is its eastern door, that is Prāṇa,[1] that is the eye, that is the sun. That which is such is to be meditated on as brightness and as the cause of food. He who knows thus, becomes bright and a consumer of food.

The text now starts with the words, '*Tasya ha vai*, of that very', etc. for enjoining the qualities of 'being possessed of door-keepers' etc. as a part of the meditation on Brahman which is called Gāyatrī. As in the world, the door-keepers of a king become helpful in reaching the king when they are made serviceable through propitiation, so also is the case here. *Tasya*, of that, i.e. of the heart under discussion; *etasya*, of this one, of the one that has been indicated just earlier; there are *pañca*, five, in number; *devasuṣayaḥ*, doors of the gods, doors leading to the heavenly world. They are called the doors of the gods because they are protected by the gods, viz Prāṇa, the sun, and others. *Asya*, of this heart, of the abode which is the heavenly world[2]; *yaḥ prāṅsuṣiḥ*, that which is its eastern door, the hole, the door that stands facing East; *saḥ*, that is; *prāṇaḥ*, Prāṇa. The particular form of air that exists there (in the heart) and moves through that door, that is called Prāṇa because it moves eastward (*prāk aniti*). *Tat*, that is; *cakṣuḥ*, the eye (which is) identified, non-different from that (Prāṇa). So also, *saḥ*, that; is *ādityaḥ*, the sun. And on the strength of the Vedic text,

[1]According to Ānanda Giri, in this context, Brahman is spoken of as Prāṇa, Apāna, Vyāna, Udāna and Samāna.

[2]*Svargalokam* means the Self, and His abode is the *svargaloka-bhavanam*.—A. G.

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'The sun indeed is the external Prāṇa' (Pr.III.8), it follows that the sun exists in the heart owing to the fact of its being established on the eye (as its presiding deity) and being the perceiver of colour and form. Indeed, in the Bṛhadāraṇyaka Upaniṣad (III.9.20) it is stated, 'On what does the sun rest? On the eye', etc. The self-same deity which is the air called Prāṇa, is the eye and also the sun because of their coexistence. And it will be stated later that, 'When oblation is poured with the words "*svāhā* to Prāṇa", it pleases all this' (see V.19).

Since *tat etat*, that which is this Brahman called Prāṇa, is the protector of the door to heaven, one who is desirous of attaining the heavenly world should meditate on It as possesed of the two qualities of brightness and being the cause of food—it (Prāṇa) being bright in the form of the eye and the sun, and also because the sun is the cause of food. Thereby he be comes *tejasvī*, possessed of brightness; and *annādaḥ*, an eater of food, (i.e.) free from diseases. He who knows thus, has this secondary result. And the primary result is that the door-keeper, having been made serviceable through meditation, becomes the cause of his reaching the heavenly world.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣳ स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

2. Then, that which is its southern door, that is Vyāna. That (Vyāna) is the ear, that is the moon. That which is such is to be meditated on as prosperity and

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fame. He who knows thus, becomes prosperous and famous.

Atha, then; that which is its *dakṣiṇaḥ*, southern; *suṣiḥ*, door, the particular form of air that exists there; *saḥ*, that; is *vyānaḥ*, Vyāna. It is called Vyāna because it moves (*aniti*) when performing works requiring strength (*vīryavat*); or because it moves by controlling (*vigṛhya*) Prāṇa and Apāna; or because it moves in various ways. And that is *śrotram*, the organ of hearing verily connected with that. Similarly that is *candramāḥ*, the moon, on the authority of the Vedic text, 'By the ear (of Virāṭ) are created the directions and the moon.' Their coexistence is to be explained as before. *Tat*, that (Brahman called Vyāna); *etat* which is such; is *śrīḥ*, prosperity. The ear and the moon are the causes of knowledge and food (respectively); therefore prosperity springs from them. And to the possessor of knowledge and food comes *yaśaḥ*, fame[1]. Since they are the causes of fame, (they themselves) are called fame. Therefore, *upāsīta*, one should meditate on that (Brahman) through these two qualities, etc. are to be explained as before.

अथ योऽस्य प्रत्यङ्सुषिः सोऽपानः सा वाक्सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३ ॥

3. Then, that which is its western opening, that is Apāna. It is speech, it is fire. That which is such should be meditated on as lustre arising from good behaviour

[1]Fame is that which becomes known to oneself. See commentary on III.13.4

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and study of the Vedas, and as food for eating. One who knows thus, becomes possessed of the lustre arising from good behaviour and study of the Vedas, and of food for eating.

Atha, then; that which is its *pratyaṅsuṣiḥ*, western opening, the particular form of air which resides there; that is *apānaḥ*, Apāna because it moves (*aniti*) downward while excreting (*apanayan*) urine, stool, etc. And *sā*, that is; *vāk*, speech because of its connection with that (Apāna). So also, that is *agniḥ*, fire (because fire is the presiding deity of speech). *Tat etat*, that (Brahman called Apāna) which is such; is *brahmavarcasam*, lustre arising from good behaviour and study of the Vedas, since good behaviour and study of the Vedas are connected with fire. Apāna becomes *annādaḥ*, the eater of food because it is the cause of swallowing food. The remaining portion is to be explained as before.

अथ योऽस्योदङ्सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥४॥

4. Then, that which is its northern opening, that is Samāna. That is the mind, that is the cloud. That which is such, is to be meditated on as fame and gracefulness (of body). He who knows thus, becomes famous and graceful (in body).

Atha, then; *yaḥ asya*, that which is its; *udaṅsuṣiḥ*, northern opening, the particular form of air that exists there; *saḥ*, that; is *samānaḥ*, Samāna because it distributes (*nayati*) food and water equally all over the body. That is *manaḥ*, the mind, the internal organ which is

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connected with that (Samāna). *Saḥ*, that is; *parjanyaḥ*, the cloud, the deity identified with rain. And water comes from clouds, in accordance with the Vedic text, 'Water and Varuṇa are created by the mind (of Virāṭ).' That (Brahman called Samāna) which is such; is *kīrtiḥ*, fame, since mind, i.e. knowledge, is the source of fame. The word *kīrtiḥ*, means fame that circulates even without one's knowledge. And fame (of one's self) that can be known through one's own organs is *yaśaḥ*. *Vyuṣṭiḥ* is (physical) lustre, bodily grace. Since from that also there is possibility of fame, therefore, it too is fame. The remaining portions are as before.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

5. Then, that which is its upward opening, that is Udāna. That is air, that is space. That (Brahman) which is such should be meditated on as vigour and greatness. He who knows thus, becomes vigourous and great.

Then, that which is its *ūrdhvaḥ suṣiḥ*, upward opening, that is; *udānaḥ*, Udāna because it moves upward (*ut*) beginning from the sole of the foot, and because it moves while performing actions for rising up. *Saḥ*, that; is *vāyuḥ*, air, and also space which is the abode of that (air). *Tat etat*, that (Brahman) called Udāna which is such; is *ojaḥ*, vigour; and *mahaḥ*, greatness, because of air and space being the causes of vigour and vastness. The remaining portion is to be understood as before.

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ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६॥

6. They indeed, who are these five persons of Brahman, are the door-keepers of the heavenly world (of Brahman within the heart). He who thus knows these five persons of Brahman, as the door-keepers of the heavenly world, a hero is born in his family. He who knows thus these five persons of Brahman, as the door-keepers of the heavenly world, attains the heavenly world.

Te vai ete, these persons as mentioned; are indeed *pañca*, five—owing to their connection with the five openings (they are five)—, persons of Brahman which resides in the heart. They are *dvārapāḥ*, the door-keepers; *svargasya lokasya*, of the heavenly world, of the region of the heart, like the door-keepers of a king. By these which move outward through eye, ear, speech, mind, and vital force, the doors to the attainment of Brahman residing in the heart remains closed. For it is certainly a perceivable fact that, the mind does not get settled in Brahman within the heart because it remains fully engaged with false attachment to external things, due to its having no control over the organs. Therefore it has been truly said that the five persons of Brahman are the door-keepers of the heavenly world.

Therefore, *saḥ yaḥ*, he who; *evam*, thus; *veda*, knows, meditates on, wins over by meditating on; *etān*, these (five persons of Brahman who are) possessed of

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the quality stated above; *dvārapān*, the door-keepers; *svargasya lokasya*, of the heavenly world; *pratipadyate*, he attains; *svargam lokam*, the heavenly world—Brahman residing in the heart—, just as someone reaches a king, unhindered by the door-keepers, having won them over through adoration. Moreover, *asya kule*, in his family, i.e. (in the family) of the man of knowledge; *jāyate*, is born; *vīraḥ*, a heroic son, owing to (his) serving heroic persons. By repaying the debt (to the forefathers)[1], he (the son) becomes the cause of his (father's) engagement in meditation on Brahman. Thereby the son becomes the cause for the attainment of the heavenly world by the father, through successive stages. Thus the sole result is only the attainment of the heavenly world.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पुष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥७॥

7. Now, that Light which shines beyond this heaven, beyond the whole creation, beyond everything, in the highest worlds which are unsurpassingly good, it is certainly this which is the light within a person.

Now, the heavenly world which a man having this knowledge attains through the meditation on the heroic persons, and which has been spoken of in, 'The Immortal three-footed one is established in His own

[1]It is obligatory on a man to have a son so that the line may continue, and *śrāddha* etc. in honour of the forefathers may not cease. Unless this obligation is fulfilled, i.e. unless this debt to the forefathers is repaid, they cannot reach Brahman.

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effulgence' (III.12.6)—, that which is such has to be made an object of the organs of sight and hearing, through some ground of inference. As for instance, fire etc. is known through such a ground of inference as smoke etc. Through such a process alone will one get a firm conviction with regard to the thing spoken of (above) that it is really so, and the conviction of non-difference also will arise.

Therefore, the text says *yat*, that; *jyotiḥ*, Light; which *dīpyate*, shines—It is said to be shining because It is self-effulgent and ever-shining, (and also) because light in the form of burning of fire etc. cannot be meant here; *paraḥ* (should be *param*[1] by transference of gender), beyond; *ataḥ*, this; *divaḥ*, heaven. *Sarvataḥ pṛṣṭheṣu*, beyond everything, is an explanation of *viśvataḥ pṛṣṭheṣu* beyond the whole creation. The meaning is that It is beyond the range of transmigration. Indeed the region of transmigration itself is 'everything' (*sarva*), because that which is beyond transmigration is one and it has no division. Since the word *anuttameṣu* might grammatically be taken to mean 'the worlds that are not good', mistaking it to be a compound of the *tatpuruṣa* class, therefore the word '*uttameṣu*, in the good ones', is added. (So *annuttameṣu* means 'in the unsurpassingly good'.) *Uttameṣu lokeṣu*, in the highest worlds, in the worlds starting with Satya (Maha, Jana, Tapa, etc.)—the word *uttameṣu* being used because Hiraṇyagarbha and others (presiding over these worlds) who are products, are proximate to the supreme Lord. *Idam vāva tat*, It is certainly this; *yat idam*, which is this; *jyotiḥ*, light; *antaḥ*, within; *asmin*

[1]Because it qualifies *jyotiḥ* which is neuter.

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puruṣe, this person, (and) which is understood through such grounds of inference as heat and sound, perceived through the eyes and the ears. What is felt (as hot things etc.) through touch by the skin, that is certainly perceived by the eye, because the skin firmly confirms the experience (of the eye). Moreover form and touch are inseparable.

तस्यैषा दृष्टिर्यत्रैतदस्मिञ्छरीरे सꣳस्पर्शेनोष्मिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपश्रृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥ ८ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

8. This is the perception of That, when one feels in this way by touch the heat in the body. Of That this is the hearing when one closes one's ears and hears directly in this way a sound like rumbling, like bellowing, like that of burning fire. That which is such is to be meditated on as seen and heard. He who knows thus, he who knows thus, becomes sought for being seen, and famous.

How again, does the ground of inference *tasya*, of that Light become an object of perception (lit. vision) through touch? The answer to this is: *Yatra*, when; *vijānāti*, one knows (feels); (*etat* is an adverb meaning 'in this way') *samsparśena*, by touch, by touching with the hand; *asmin śarīre*, in this body; *uṣṇimānam*, the heat concomitant with form, (i.e. knows) the feeling of touching warmth, that heat certainly is a ground for infering the light of the conscious Self which has entered into the body for the manifestation of name and

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form, because there is no exception to this. Warmth never goes away from a living body. It is well-known that a person is felt to be warm when living, and cold when dead. Moreover, from the text that, at the time of death 'warmth (merges) into the supreme Deity' (VI.15.2), it is understood that warmth is inseparable from the supreme Deity. So heat is an incontrovertible ground of inference, as smoke is of fire. Therefore, this is the perception, direct experience (visualization) as it were, i.e. the means of experiencing that supreme Deity. Similarly *tasya*, of that Light; *eṣā śrutiḥ*, this is the hearing, the means of hearing, which also is being spoken of: When a person wants to know through hearing, the ground of inference of the Light, then, the sound that one hears *karṇau apigṛhya*, (*apidhāya*), by closing the ears by putting his fingers into the ears; (*etat* is an adverb meaning 'in this way') *upaśṛṇoti*, hears directly within the body; that sound *ninadam iva*, which is like the rumbling of a chariot; *nadathuḥ iva*, which is like the bellowing of an ox; or again, *agneḥ iva jvalataḥ*, like the sound of fire burning outside. *Tat etat*, that Light which is such; *upāsīta*, should be meditated on; *dṛṣṭam ca śrutam ca*, as seen and heard, because of Its grounds of inference being, 'that which is seen' and 'that which is heard'. From that kind of meditation (one *bhavati*, becomes) *cakṣuṣyaḥ*, sought for being seen; and *śrutaḥ* famous. That which is the result of meditation in connection with the quality of touch that is being applied to form, by saying, 'He becomes sought for being seen', because form and touch occur in association. Besides, to be of graceful appearance is desirable. Thus, the result of the meditation will be appropriate, but not so if softness etc. felt by touch are

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meant. However, for him who *evam veda*, knows thus, the unseen result has been spoken of as the attainment of the heavenly world. The repetition of 'he who knows thus' is for showing respect.

SECTION 14

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १॥

1. All this is Brahman. (This) is born from, dissolves in, and exists in That. Therefore, one should meditate by becoming calm. Because a person is identified with (his) conviction, (therefore) just as the conviction a man has in this world, so does he become after departing from here. Therefore he should shape his conviction.

Again, of that very Brahman—which is three-footed, immortal, possessed of infinite qualities, possessed of infinite powers, and is to be meditated on in diverse ways—, the text now wants to enjoin a meditation on It as possessed of special qualities and powers.

Sarvam, all;—*khalu* is an indeclinable word used here for embellishment of the sentence—; *idam*, this, this world diversified through names and forms, (and) which is the object of direct perception etc. has Brahman as its origin. The word Brahman derivatively means that which is the oldest. How can all be Brahman? Therefore, the text says, '*Tajjalān*':— Because all (creation), through a succession of fire, water, food, etc. is born from that Brahman, therefore it is called

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tajja; and it is *talla* because, through a reverse process of that very order of birth, it gets merged in that very Brahman, becomes wholly identified with that; (and it is *tadana* because) it continues to live, to function on that very Brahman during the state of (its) existence. Thus, the world, in the three states, is non-different from Brahman because it is not perceived apart from It. Therefore this world is surely That itself. And in the sixth chapter we shall speak of how this world is That only, which is One without a second.

Further, since all this is Brahman, therefore, *upāsīta*, one should meditate on Brahman which is all (this), as possessed of the qualities that will be stated; *śāntaḥ*, by becoming calm, by becoming self-controlled, free from attachment, aversion etc. How should one meditate? *Kurvīta*, he should shape; *kratum*, his conviction, determination, a firm belief that this is such only and not otherwise. The words, 'He should shape (his) conviction', has to be connected with the remote words, 'He should meditate on'.[1]

What again, is the purpose to be served by shaping the conviction? Or how is that conviction to be shaped? The text starting with *atha (khalu)*, because, etc. is meant for establishing how the shaping of the conviction is a means for the attainment of the desired result. The words *atha khalu* are used in the sense of 'because'. Because *puruṣaḥ*, a person; is *kratumayaḥ*, identified with the kind of conviction that he entertains; (therefore) *yathākratuḥ puruṣaḥ bhavati*, just as the conviction a man has, just as the sort of conviction

[1]The connection between the two portions is explained by Ā. G. by saying that the meditation is to be carried on till it takes the form of such a conviction.

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he entertains; *asmin loke*, in this world, while living here; *tathā*, so; *bhavati*, does he become; *itaḥ pretya*, after departing from here, from the body, (i.e.) after death. The idea is that he becomes identified with the result that accords with his conviction. For thus is it found in the scripture: 'With whatever ideas in his mind a man leaves his body at the end' (B.G.VIII.6), etc. Since this is the procedure found in the scriptures, therefore, he, having this knowledge, should shape his conviction (after) the conviction that we shall speak of. Thus, since on the authority of the scriptures it becomes reasonable that the result accords with the conviction, therefore, that conviction has to be shaped. How?

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २॥

2. (He) appears like the mind, has Prāṇa as the body, has the form of consciousness, is of true resolves, is of the nature like space, is the performer of all actions, is possessed of all good desires, is possessed of all good smells, is possessed of all good essences, pervades all this, is devoid of speech, is free from hankering.

(The Self) *manomayaḥ*, appears like the mind. The mind is that through which one thinks; it engages with objects through its own functions. As possessed of that mind, He becomes identified with it. Like it, He appears to be engaged in and detached (from objects)[1].

[1]Although the Self is free, it seems to act like the mind because of Its identification with the mind.

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Therefore indeed, *prāṇaśarīraḥ*, He has *prāṇa* as the body. On the authority of the Upaniṣadic text, 'That which is *prāṇa* is knowledge. That which is knowledge is *prāṇa*' (Kau.III.3), *prāṇa* means the subtle body made up of the two powers of knowledge and action. That which has this (*prāṇa*) as its body is *prāṇaśarīraḥ*. This is also supported by another Vedic text, 'He appears like the mind, He is the carrier of the body in the form of the vital force (*prāṇa*)' (Mu.II.2.7). *Bhārūpaḥ*, one who has the form of consciousness. *Bhā* means lustre in the form of consciousness. He who has got this form is *bhārūpaḥ*. *Satyasaṅkalpaḥ*, one having true resolves, whose resolves are never falsified. The meaning is that the resolutions of God are not infructuous as in the case of ordinary people because, in the case of an ordinary man, his resolution is retarded through a cause that leads to a false result, and the Upaniṣad will say, 'Because they are deflected by falsehood' (VIII.3.2).

Ākāśātmā, one whose nature is like that of space. God's likeness to space consists in His all-pervasiveness, subtleness, and freedom from form, etc. (He is) *sarvakarmā*, the performer of all actions. Since the whole cosmos is a creation of God, therefore, He who has this whole universe as His work is *sarvakarmā*. The Śruti says, 'He is the maker of all' (Bṛ.IV.4.13). *Sarvakāmaḥ*, he who has all faultless desires (one possessed of all good desires). This is supported by the Smṛti, 'In all the beings, I am desire that is not opposed to virtue' (B.G. VII.11).

Objection: Since the Smṛti says, 'I am desire', therefore the *bahuvrīhi-samāsa* here (in the word *sarvakāmaḥ*, as already shown) is inadmissible.

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Answer: No. Since *kāma*, desire, is something that has to be produced, therefore, if the *bahuvrīhi* (which gives the meaning as, 'He who *has* all faultless desires') is rejected, and the *karmadhāraya* (which gives the meaning as, 'He *is* all desires') is accepted, then, the contingency will arise of the Deity becoming subject to somebody else's action, like (articulation of) sound etc. Therefore, the Smṛti's statement, 'I am desire', has to be taken in the sense of the *bahuvrīhi*, as done in the case of *sarvakāmaḥ*. *Sarvagandhaḥ*, one who is possessed of all pleasant smells. This is supported by the Smṛti, '(I am also) the pure smell on earth' (B.G. VII. 9). Similarly, the word *rasaḥ*, essence (in *sarvarasaḥ*), is also to be understood in the same way because from the Śruti it is known that perception of impure smell and essence is caused by association with sin; 'Therefore, through that one smells both the fragrant and the fetid, because this has been afflicted with vice' (I.2.2). And God cannot have any touch of sin. No such fault as ignorance etc. can logically exist (in Him). *Abhyāttaḥ*, He pervades; *sarvam*, all; *idam*, this, the world. The root *at*, having the meaning of 'to pervade' (with the suffix *kta* added to it) is in the nominative sense. Similarly, He is *avākī*, devoid of the organ of speech. *Vāk* is that through which one speaks. *Vāka* is the same as *vāk*; or it may be that the word *vāka* is derived from the root *vac* by adding the suffix *ghañ* to it in the instrumental case. He who is possessed of that *vāka* is *vākī*; he who is not *vākī* is *avākī*. And the negation of the organ of speech here, is by way of indicating negation of other organs as well. From the mention of smell, essences, etc. it may be assumed that God has organs

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like those of smell etc. for perceiving smell etc. Therefore, by the negation of the organ of speech, they also are negated. This is supported by the *mantra*: 'Without hands and feet He moves and grasps. He sees without eyes. He hears without ears' (Śv. III.19). *Anādaraḥ*, He is without hankering because hankering to get a thing that one does not have is possible for a man with unfulfilled desires. But God can have no hankering in the least after anything, since He is desireless and ever-contented.

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥

3. 'This Self of mine within the heart, is smaller than paddy or barley or mustard or a Śyāmāka seed or the kernel of a Śyāmāka seed. This Self of mine within the heart, is greater than the earth, greater than the intermediate-space, greater than heaven, greater than these worlds.'

Eṣaḥ, this; *ātmā*, Self; *me*, of me, as possessed of the qualities already stated; *antarhṛdaye*, within the heart, within the lotus of the heart; *aṇīyān*, is smaller; *vrīheḥ*, than paddy; *vā*, or; *yavāt*, than barley, etc. which examples are used to show that It is extremely subtle. When the text says that It is minuter than tiny things like Śyāmāka or *śyāmākataṇḍula*, the kernel of Śyāmāka, it may be apprehended that the Self is atomic in size. For refuting this the text starts thus: *Eṣaḥ*, this;

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ātmā, Self; *me*, of mine; *antarhṛdaye*, within the heart; *jyāyān*, is greater; *pṛthivyāḥ*, than the earth etc. Having shown that the Self is greater than things great in size, the text beginning with, 'appears like the mind', etc. and ending with, 'greater than these worlds'[1], shows Its infinitude.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसम्भवितास्मीति यस्य स्याद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥४॥ इति चतुर्दशः खण्डः ॥१४॥

4. 'This Self of mine within the heart, is the performer of all actions, is possessed of all good desires, is possessed of all good smells, is possessed of all good essences, pervades all this, is devoid of speech, (and) is without hankering. This is Brahman. After departing from here (this body), I shall become identified with This (Brahman). He who has this belief truly, and has no doubt, (he will attain Brahmanhood). This is what Śāṇḍilya said in days of yore. Śāṇḍilya (said this).

Just as when somebody says, 'Bring the king's man, or the person having a cow with variegated colours', the qualifying words do not become the objects of the act of bringing, similarly, it may be concluded here also

[1]From the assertion that the Self is greater than all things, what is meant is that It is infinite. This fact becomes clear when the present paragraph is read along with the earlier one starting with, *manomayaḥ*.

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that God is to be meditated on as characterised by the qualities mentioned, (but) not as one actually possessed of those very qualities. Therefore, '*Sarvakarmā*, He is the performer of all actions', etc. is repeated for precluding that (erroneous conclusion). Hence God is to be meditated on as possessed of the qualities of 'appearing like the mind', etc. For this very reason the text does not establish one in sovereignty (in full identity with Brahman), as it does in the sixth and seventh chapters by saying, 'Thou art That' (VI.8.7); 'The Self indeed is all this' (VII.25.2). This is supported by the indicative text, 'This Self of mine . . ., this is Brahman. After departing from here I shall become identified with This (Brahman).' Not that one's innermost Self is meant here, because (the word) *mama*, mine, is used in the sixth case, in the sense of showing some relationship. And in the text, 'I shall become identified with This', the subject and the object are shown separately.

Objection: Well, is it not a fact that, even in the sixth chapter, a separation in time is shown by saying 'Then I shall attain . . .'?

Reply: No. (What is meant there is) not a separation in time, but that a man continues to live so long as the past actions, which have started producing results (in this life), are not exhausted. Because, otherwise the meaning of the sentence, 'Thou art That', will be nullified. Even if the word 'Self' be taken in the sense of one's innermost Self, and the subject under discussion be 'Brahman (which) is certainly all this', and 'This Self of mine within the heart (which) is this Brahman', still, when it is said, 'I shall become identified with this Self

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after departing from this body', the statement is made without eliminating a slight trace of difference.[1]

A man of such knowledge, who has *addhā*, the true conviction, 'After death I shall attain the Self, in accordance with my conviction',—and has *na vicikitsā*, no doubt with regard to the result of his coviction, in the form, 'I shall not become so after death'—, he, the man of knowledge, attains godliness in that very way. The *ṛṣi* named Śāṇḍilya, *iti āha sma*, said this in days of yore. The repetition of 'Śāṇḍilya' is for showing honour.

SECTION 15

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति।
दिशो ह्यस्य सक्तयो द्यौरस्योत्तरं बिलम्।
स एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳ श्रितम् ॥ १॥

1. The treasury which has the intermediate-space as its inside, and the earth as its bottom, does not get exhausted. The directions themselves are its corners, heaven is its upper opening. This treasury which is such, is the vault for the results of actions. In it is held this universe.

It has been said, 'a hero is born in his family'. The mere birth of a heroic son does not become the cause of saving the father, because of the other Vedic text,

[1]Lest it be assumed that the non-qualified Brahman is to be meditated on, Śaṅkarācārya explains that in the present context, the qualified Brahman is the object of meditation.

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Therefore, they (the Brāhmaṇas) speak of the educated son as being conducive to the (attainment of) (the virtuous) world (by the father)' (Bṛ. I.5.17). Therefore the meditation on the 'treasury' is begun for showing how, he (the son) can have a long lease of life. This had not been said immediately after the section (13) where the birth of a heroic son was spoken of, because of being concerned with a very honoured meditation (which intervened). That is begun now itself.

Kośaḥ, the treasury, so called because of the similarity of possessing various kinds of merits; which has *antarikṣam*, the intermediate space; as *udaram*, its inside—that which has the intermediate space as its interior is *antarikṣa-udaram*—; and that (which) also has *bhūmibudhnaḥ*, the earth as its bottom; *na jīryate*, does not get exhausted because it is made up of the three worlds. For it lasts for a period of a thousand *yugas* (infinitely long time). *Asya*, of this; *diśaḥ*, the directions; *hi*, themselves; are *sraktayaḥ*, the corners. Of this, *dyauḥ*, the heaven; is *uttaram bilam*, the upper opening. *Eṣaḥ*, this; *saḥ kośaḥ*, treasury which is such, which is possessed of the qualities spoken of; is *vasudhānaḥ*, the vault for the results of actions, because it holds *vasu*, wealth, in the form of the results of the people's actions. *Tasmin*, in it; *śritam*, is held; *idam*, this; *viśvam*, universe—all the results of actions of creatures, along with accessories of such actions, which are known through such means of knowledge as direct perception etc.

तस्य प्राची दिग्जुहूर्नाम सहमानां नाम दक्षिणा राज्ञी नाम

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प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳ रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा पुत्ररोदꣳ रुदम् ॥२॥

2. Of that the name of the eastern side is Juhū, the southern is named Sahamānā, the western is called Rājñi, the northern is called Subhūtā. Air is their son. He who knows this air as the son of the directions, he has not to cry for the loss of a son. 'I who am such, have thus known this air as the son of the directions. May I not have to cry for the loss of a son.'

Tasya, of that which is such; *prācī dik*, the eastern side, the part on the eastern side; *juhūrnāma*, is called Juhū. People pour their oblations in this direction, facing East. Hence it is called Juhū. *Dakṣiṇā*, the southern side; *nāma*, is named Sahamānā, because in this realm of death creatures suffer (sahante) the results of their vicious deeds. Similarly, *pratīcī*, the western side; *nāma*, is called Rājñi because this region is presided over by the king (*rājñā*) Varuṇa, or because it has connection with the evening glow. *Udīcī*, the northern side is called Subhūtā because it is presided over by Śiva, Kubera and others, who are possessed of majesty. *Tāsām*, of those directions; *vāyuḥ*, air; *vatsaḥ*, is the son because air blows from the directions; for the eastern winds etc. are so seen. *Saḥ yaḥ*, whosoever, hankering after a son with a long life; *evam*, thus; *veda*, knows; *vāyum*, air as possessed of the aforesaid quality; as *diśām vatsam*, the son of directions; *na roditi*, he has not to cry; *putra-rodam*, the wail for the loss of a son. The meaning is that (his) son does not die. Since the knowledge about the treasury, the directions (and) the

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son is possessed of such a quality, therefore *saḥ aham*, I who am such, desiring a (long) life for the son; *veda*, know; *evam*, thus; *etam*, this; *vāyum*, air; *diśām vatsam*, as the son of the directions. Therefore, *mā*, may I not; *rudam*, have to cry; *putrarodam*, the wail for the loss of a son; i.e. may it not be my lot to cry for the death of a son.

अरिष्टं कोशं प्रपद्येऽमुनामुनामुना प्राणं प्रपद्येऽमुनामुनामुना भूः प्रपद्येऽमुनामुनामुना भुवः प्रपद्येऽमुनामुनामुना स्वः प्रपद्येऽमुनामुनामुना ॥ ३ ॥

3. 'I take shelter in the indestructible treasury for the sake of this one, this one, this one. I take shelter in the vital force for the sake of this one, this one, this one. I take shelter in the earth for the sake of this one, this one, this one. I take shelter in the intermediate-space for the sake of this one, this one, this one. I take shelter in heaven for the sake of this one, this one, this one.'

'*Prapadye*, I take shelter; in the *ariṣṭam*, indestructible; *kośam*, treasury as described for the sake of longevity of my son.' '*Amunā amunā amunā*, for the sake of this one, this one, this one'—with this the name of the son is repeated thrice. Similarly, '*prapadye*, I take shelter; *prāṇam*, in the vital force; *amunā*, for the sake of this one, etc. I take shelter *bhūḥ*, in the earth, for the sake of this one, etc. I take refuge in *bhuvaḥ*, in the intermediate-space for the sake of this one, etc. I take shelter *svaḥ*, in heaven for the sake of this one.' In every case, the name of the son is uttered thrice after saying, 'I take shelter in'.

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स यदवोचं प्राणं प्रपद्य इति प्राणो वा इदꣳसर्वं भूतं यदिदं किञ्च तमेव तत्प्रापत्सि ॥४॥

4. 'When I said this, "I take shelter in the vital force", (I said) "The vital force is indeed all this that exists. Thereby, I take refuge in that itself."'

'*Yat*, when; *saḥ*, I; *avocam*, said; "*prapadye*, I take refuge; *prāṇam*, in the vital force";—*iti*, this, is meant as a word of introduction for the sake of explanation—; (I said) "*prāṇaḥ*, the vital force; *vai*, is indeed; *idam sarvam*, all this; *bhūtam*, universe; *yat idam kiñca*, whatever exists." The text will say, "As spokes are inserted in a hub" (VII.15.1). Therefore, "*tat*, thereby, by having taken refuge in the vital force; *prāpatsi*, I shall have taken shelter in; *tam eva*, that very thing which is all."'

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

5. 'Then, when I said this, "I take refuge in the earth", thereby I surely said this: "I take refuge in the earth, I take refuge in the intermediate-space, I take refuge in heaven."'

Similarly, 'by saying *iti*, this; "*Prapadye*, I take refuge; *bhūḥ*, in the earth"; *tat avocam*, thereby I said; "*Prapadye*, I take refuge in the three worlds, counting from earth."'

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

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6. 'Then, when I said, "I take refuge in intermediate-space", thereby I surely said this: "I take refuge in fire, I take refuge in air, I take refuge in the sun."'

'*Atha*, then; *yat*, when; *avocam*, I said; *iti*, this; "*Prapadye*, I take refuge in; *bhuvaḥ*, the intermediate-space"; *tat avocam*, thereby I said; "*Prapadye*, I take refuge in fire,"' etc.

अथ यदवोचꣳ स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥ इति पञ्चदशः खण्डः ॥ १५॥

7. 'Then, when I said this, "I take refuge in heaven", thereby I said, thereby I surely said this: "I take refuge in Ṛg-Veda, I take refuge in Yajur-Veda, I take refuge in Sāma-Veda."'

'*Atha*, then; *yat avocam*, when I said; *iti*, this; "*Prapadye*, I take refuge in; *svaḥ*, heaven"; *tat avocam iti eva*, thereby I surely said this; "*Prapadye*, I take refuge in Ṛg-Veda,"' etc. After having meditated on the inexhaustible treasury mentioned above, together with the son of the directions, he shall recite the *mantras* stated above. The repetition of, '*tat avocam*, thereby I said', is for showing regard.

SECTION 16

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विꣳशतिवर्षाणि तत्प्रातःसवनं चतुर्विꣳशत्यक्षरा गायत्री गायत्रं प्रातःसवनं

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तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदꣳ सर्वं वासयन्ति ॥ १॥

1. A man indeed is a sacrifice. Those which are his twentyfour years, they are the morning *savana*. Gāyatrī has twentyfour letters; the morning *savana* is associated with Gāyatrī. The Vasus are associated with that (morning *savana*) of this (sacrifice that is man). The vital forces are indeed the Vasus because these make all this abide.

The meditation and the recitation of the *mantras* for the longevity of a son have been stated. Now, after that, enjoining a meditation and recitation of a *mantra* for his (father's) own long life, the text says: Indeed, one who is himself living can become related with such results as son etc. not otherwise. Therefore a person thinks of himself as a sacrifice. *Puruṣaḥ*, a man, a living person having a body and organs, as is certainly well-known; *vāva*, is indeed—the word being used for certitude; *yajñaḥ*, a sacrifice. A person is actually a sacrifice. This is the meaning. Thus indeed, through similarities, his identity with a sacrifice is being established. How? *Tasya*, of him, of a man; *yāni*, those which are; *caturvimśati varṣāṇi*, the twentyfour years of life; *tat*, that; is *prātaḥ savanam*, the morning *savana* (II.26.1) of the sacrifice called 'Man'. Through what similarity?

The answer is: The metre Gāyatrī is *caturvimśati-akṣarā*, has twenty-four letters. *Prātaḥsavanam*, the morning savana of the ritualistic sacrifice; is indeed *gāyatram*, associated with the metre Gāyatrī. Therefore, a man is endowed with twenty-four years of life

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which are thought of as the morning savana. Hence he is spoken of as a sacrifice because of a similarity with the ritualistic sacrifice. So also, looking upon the succeeding two periods of a man's life as two *savanas* has to be spoken of on the ground of similarity with the number of letters in the metres Tṛṣṭup and Jagatī. Moreover, *vasavaḥ*, the gods Vasus; *anvāyattāḥ*, are associated with; *tat*, that morning *savana*; *asya*, of this sacrifice called man, just as they are in the case of a ritualistic sacrifice. The idea is that they, being the deities of the *savana*, are the masters (of the sacrifice called man). It may be concluded that Agni and others, who are the Vasus in a ritualistic sacrifice, are so even in the sacrifice called man. Therefore it is being specified—*Prāṇāḥ*, the vital forces, as well as speech etc. and air etc.; *vāva*, are indeed; *vasavaḥ*, the Vasus; *hi*, because; *ete*, these; *vāsayanti*, cause to abide; *idam sarvam*, all this, all creatures beginning from man. For so long as the vital forces stay in the body, do all continue to abide (to live, *vasati*), not otherwise. Therefore (the *prāṇas* are called Vasus) due to (their) abiding (*vasanāt*), and causing to abide (*vāsanat*).

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनꣳ सवनमनुसन्ततनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

2. If something should afflict him during this age, he should say thus: 'O vital forces who are the same as the Vasus, please unite this morning *savana* of mine with the midday *savana*. May I, who am the sacrifice, not

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cease to exist among the vital forces which are the Vasus.' He certainly gets beyond it, and surely becomes cured.

Cet, if; *kiñcit*, anything, any disease that may cause an apprehension of death; *upatapet*, should afflict, cause pain; *tam*, to him who has been equated with a sacrifice; *etasmin vayasi*, in this age which has been equated with the morning *savana*; then, *saḥ*, he, the man who has been equated with a sacrifice; *brūyāt*, should say, should recite this *mantra*, thinking of himself as a sacrifice: "*Prāṇāḥ vasavaḥ*, O vital forces who are the same as the Vasus; *anusaṇtanuta*, please unite; *idam*, this; *prātaḥ savanam*, morning *savana*; *me*, of mine, of me who am the sacrifice; *mādhyandinam savanam*, with the midday *savana*.' The meaning is: 'Please make it united with the midday *savana* (which is thought of as the middle age).' *Mā*, may not; *aham*, I; *yajñaḥ*, who am the sacrifice; *vilopsīya*, cease to exist, i.e. get disunited from; *madhye*, among you; *prāṇānām*, the vital forces; *vasūnām*, who are the same as the Vasus, the presiding deities of the morning *savana*.' The word *iti*, thus, stands for the conclusion of the *mantra*. With the help of reciting the *mantra* and the meditation, *ut-eti*, he goes beyond, gets freed; *tataḥ*, from that, from that affliction; and getting released, *bhavati ha*, surely becomes; *agadaḥ*, cured.

अथ यानि चतुश्चत्वारिꣳशद्वर्षाणि तन्माध्यन्दिनꣳ सवनं चतुश्चत्वारिꣳशदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यन्दिनꣳ सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदꣳ सर्वꣳ रोदयन्ति ॥ ३ ॥

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3. Then, those that are the forty-four years (which follow) are the midday *savana*. The (metre) Tṛṣṭup has forty-four letters, (and) Tṛṣṭup is used in the midday *savana*. With that (*savana*) of his are surely associated the Rudras. The vital forces are surely the Rudras because these make all cry.

Atha, then; *yāni*, those that are, *catuḥcatvāriṁśat*, fortyfour; *varṣāṇi*, years—this portion is to be explained as before. *Prāṇāḥ*, the vital forces; *vāva* are surely; *rudrāḥ*, the Rudras because they cry (*rudanti*), and *rodayanti*, make others cry. Indeed, they become cruel during the middle age. Therefore they are Rudras.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनꣳ सवनं तृतीयसवनमनुसन्ततनुतेति माहं प्राणानाꣳ रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥४॥

4. If something should afflict him during this age, he should say thus: 'O vital forces! who are the same as the Rudras, please unite this midday *savana* of mine with the third *savana*. May I, who am the sacrifice, not cease to exist among the vital forces which are the Rudras.' He certainly gets beyond it, and surely becomes cured.

अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिꣳशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदꣳ सर्वमाददते ॥५॥

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा

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आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६॥

5. Now, those that are the forty-eight years (which follow), are the third *savana*. The (metre) Jagatī has got forty-eight letters, (and) Jagatī is used in the third *savana*. The Ādityas are associated with that (*savana*) of his. The vital forces are surely the Ādityas because they take up all this.

6. If something should afflict him during this age, he should say thus: 'O vital forces! who are the Ādityas, please unite this third *savana* of mine with the span of life. May I, who am the sacrifice, not cease to exist among the vital forces which are the Ādityas.' He certainly gets beyond it, and surely becomes cured.

Similarly, *ādityāḥ*, the Ādityas; are *prāṇāḥ*, the vital forces; *hi*, because; they *ādate*, take up (grasp); *idam*, this, the aggregate of sound etc. Therefore they are the Ādityas. *Tṛtīyasavanam*, the third *savana*; *anusantanuta*, please connect with; *āyuḥ*, the span of life. The idea is, 'Please complete my *āyuḥ*, whole span of life of a hundred and sixteen years, i.e. please complete the sacrifice.' The rest is to be explained as before.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७॥ इति षोडशः खण्डः ॥ १६॥

7. Having known that which is such, Mahīdāsa, son

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of Itarā, said thus in the days of yore: 'You (disease) who are such, why do you inflict this (affliction) on me who am such that I will not die owing to this?' He lived for one hundred and sixteen years. Anyone who knows thus, lives hale and hearty for one hundred and sixteen years.

By way of showing that the meditation is sure of its result, the text cites an example:

Mahīdāsaḥ, a person Mahīdāsa; *aitareyaḥ*, who was the son of Itarā; *tat vidvān*, having known that; *etat*, which is such—the knowledge of the sacrifice; *ha sma vai āha*, said in days of yore; '*Tvam*, O you disease; *saḥ*, who are such; *kim upatapasi*, why do you inflict; *etat*, this, this affliction; *me*, on me; *yaḥ aham*, who am the sacrifice; that *na preṣyāmi*, I shall not die, depart; *anena*, owing to this, by this affliction caused by you?' The idea is, 'Your endeavour, therefore, is useless!' *Iti*, thus; *āha sma vai*, he said in days of yore—this is to be connected with the aforesaid (Mahīdāsa). He, having this conviction, *ajīvat*, lived; for *ṣoḍaśam varṣaśatam*, a hundred and sixteen years. Anyone else also, who has this conviction; *yaḥ*, who; *veda*, knows; *evam*, thus, i.e. knows the aforesaid fulfilment of a sacrifice; he *prajīvati*, lives hale and hearty[1] for a hundred and sixteen years.

SECTION 17

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

[1]The prefix *pra* indicates the absence of affliction like disease etc., i.e. a hale and hearty life.—A.G.

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1. That he becomes hungry, that he becomes thirsty, that he does not feel happy—they constitute his initiation (into a sacrifice).

The indication of the similarity of a man with a sacrifice, in the text, 'That he becomes hungry', etc. is surely to be connected with the earlier portion.

Yat, that; *aśiśiṣati*, he becomes hungry, wants to eat, similarly, *pipāsati*, he wants to drink, feels thirsty; *yat*, that; *na ramate*, he does not feel happy owing to not getting desirable things etc.—when he feels this kind of unhappiness; *tāḥ*, they constitute; *asya*, his; *dīkṣā*, initiation like that of (the initiation into) a ritualistic sacrifice, owing to the similarity of sorrow.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

2. Then, that he eats, that he drinks, that he feels happy—they become similar to the *upasads*[1].

Atha, then; *yat*, that; *aśnāti*, he eats; *yat*, that; *pibati*, he drinks; *yat*, that; *ramate*, he feels happy on getting desirable things etc.; *tat*, they; *eti*, become; *upasadaiḥ*, similar to the *upasads*. The *upasads* have joy owing to the vow of drinking milk. And he has the consolation that the days when a little food is allowed are near at hand. Because of this (factor of happiness) there is similarity between eating etc. and the *upasads*.

[1]*Upasad* is an Iṣṭi-sacrifice (oblation in the form of clarified butter poured in a Vedic fire) which has to be performed twice or more daily, for three days, following the day of initiation until the Soma sacrifice commences. For the first two days he drinks only milk twice a day, reducing the quantity gradually. On the third day he drinks only the remnant of the libation. In addition, he has to undergo other

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अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥ ३ ॥

3. Then, that he laughs, that he eats, that he lies with his wife—they become similar to the hymns and the *śastras*[1] themselves.

Atha, then; *yat*, that; *hasati*, he laughs; *yat*, that; *jakṣati*, he eats; *yat*, that; *maithunam carati*, he lies with his wife; *tat*, they; *eti*, become; similar to *stuta-śastraiḥ eva*, the hymns and the *śastras* themselves because of the similarity of association with sound.

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

4. Then, those that are his austerity, charity, sincerity, non-injuring, speaking of truth—they are his *dakṣiṇas*.

Atha, then; *yat*, those that are; *tapaḥ*, austerity; *dānam*, charity; *ārjavam*, sincerity; *ahiṁsā*, non-injury; *satya-vacanam*, speaking of truth; *tāḥ*, they are; *asya*, his; *dakṣiṇāḥ*, offerings to the priest and others, because of the similarity of enhancing virtue.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवावभृथः ॥ ५ ॥

5. Therefore they say, 'He will be born', 'He has

forms of austerity. In this way, the initiation and *upasad* of the ritualistic sacrifice have similarity with the sorrows of human life which is considered as a sacrifice.

[1]See not under I.7.5

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been born'. That verily is the beginning of this one. (His) death surely is the finishing bath.

Since a sacrifice has been equated with man, *tasmāt*, therefore; when his mother will be giving birth to him, then others *āhuḥ*, say with regard to his mother; that *soṣyati*, she will give birth. And when she has given birth, then (they say) *asoṣṭā*, she has given birth, she has attained fulfilment—just as in the case of a ritualistic sacrifice it is said, 'Devadatta will extract (*soṣyati*) the Soma juice', 'Yajnadatta has extracted (*asoṣṭā*) the Soma juice'. Therefore, because of the similarity of the words also, a man is equated with a sacrifice. *Tat*, that association which the sacrifice called man comes to have with the words *soṣyati*[1] (will extract; will give birth) and *asoṣṭā* (has given birth; has extracted); is verily his *punarutpādanam*, beginning, just as that of a ritualistic sacrifice. Moreover, that which is *asya maraṇam*, the death of this man considered a sacrifice; that is *eva*, surely; *avabhṛthaḥ*, the finishing bath (after a sacrifice), because of the similarity of completion.

तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

6. Ghora Āṅgirasa, after imparting this meditation that was such to Kṛṣṇa, son of Devakī, said, 'At the

[1]The verbal root *sū* is used both in the sense of giving birth and extraction. The former is used in the case of a man's birth, and the latter in the case of extraction of Soma juice. Hence the similarity.

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time of death one should repeat these three *mantras*: "You are undecaying. You are unchanging. You are the vital force made completely fine." ' He (Kṛṣṇa) verily became free from thirst. With regard to that here are two Ṛk-*mantras*:

Ghoraḥ, Ghora by name; *āṅgirasaḥ*, belonging to the line of Aṅgirasa; *uktvā*, after imparting; *tat ha etat*, this meditation on (man as) sacrifice, which was such; *kṛṣṇāya*, to Kṛṣṇa; *devakīputrāya*, the son of Devakī, (and) who was his disciple; *uvāca*, said—this is connected with *etat trayam*, these three, etc. which is stated later. And *saḥ*, he (Kṛṣṇa), after having heard about the meditation; *eva*, verily; *babhūva*, became; *apipāsaḥ*, free from thirst for other kinds of meditations. In this way, this meditation has a speciality since it removed the thirst of Kṛṣṇa, son of Devakī, for other kinds of meditations. Thereby the knowledge of man as a sacrifice is eulogised.

After imparting this knowledge to Kṛṣṇa, son of Devakī, what did Ghora Āṅgirasa say? That is being narrated: *Saḥ*, he who is possessed of the knowledge of the sacrifice as stated; *pratipadyeta*, should recite; *etat trayam*, these three *mantras*. Which are they? '*Asi*, you are; *akṣitam*, undecaying or uninjured.' This is one of the Yajur-*mantras*. From the force of the context it follows that this is said by accepting the unity of the Person in the sun and the vital force. Similarly, addressing that very Person (in the sun and the vital force), he says, '*Asi*, you are; *acyutam*, unchanging—you are unchanging by your own nature.' This is the second Yajur-*mantra*. '*Asi*, you are; *prāṇasaṁśitam*, the vital force which has been made completely fine, and is

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subtle.' This is the third Yajur-*mantra. Tatra*, with regard to that; *bhavataḥ*, there occur; *ete*, these; *dve*, two; *ṛcau*, Ṛk-*mantras*, which are meant as a praise of the meditation and not for recitation, because that will go against the number three mentioned in '*trayam pratipadyeta*, one should recite (these) three *mantras*'. Otherwise the number will be five.

आदित्यस्य रेतसः ज्योतिः पश्यन्ति वासरम्। परो यदिध्यते दिवि ॥७॥

उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरंꣳस्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥८॥ इति सप्तदशः खण्डः ॥१७॥

7. In the supreme Brahman which is the oldest and is the source of the world, they (the knowers of Brahman) visualize everywhere that supreme Light which shines like the all-prevading daylight.

8. Having realised the Light (in the sun), which is the dispeller of ignorance, (and) which is non-different from the Light within our hearts—having visualized the Light which is higher than other lights—, we have attained the Sun, the Light that is the best of all lights, bright among the lights.

The *t* following *ā* in the word *āt*, as also the word *it* are meaningless. *Paśyanti*, they see; *jyotiḥ*, the Light; *pratnasya*, of the ever-lasting One, i.e. of the oldest One; *retasaḥ*, of the source, of the seed of the world, of that source which is called Existence. The *ā* (in *ādit*), after dropping the associates (*t* and *it*), has to be carried over and connected with *paśyanti*, see, visualize. What

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is that Light which they see? It is *vāsaram*, the day, the daylight as it were; it is the all-pervasive Light of Brahman. The meaning is that the knowers of Brahman, who have closed their eyes, who have become pure in heart through such spiritual disciplines as celibacy, which are the means for detachment, *ā-paśyanti*, see the Light everywhere. *Paraḥ* should be *param* because it qualifies (the neuter word) *jyotiḥ*. (They see) *param jyotiḥ*, the supreme Light; *yat*, which; *idhyate*, shines; while existing *divi*, in the luminous, transcendental Brahman, set ablaze by which Light the sun spreads its rays, the moon shines, lightning flashes, the planets and the stars twinkle.

Moreover, another seer of the *mantra*, while visualizing the Light described above, said [—*ut* is to be connected with *aganma*; *udaganma* means 'we have attained'; *pari* is to be connected with the word *paśyantaḥ*, (in which case the meaning will be) 'after having realised the Light'; or (if read separately) *pari* means beyond, and *tamasaḥ* means 'of darkness characteristic of ignorance'—]: *Vayam*, we; *udaganma*, have attained; *jyotiḥ*, the Light; *uttaram*, which is the supreme Light in the Sun; *tamasaḥ pari*, beyond the darkness of ignorance. Or (with the alternative reading) *paripaśyantaḥ*, having realised; *jyotiḥ*, the Light; which is *uttaram*, the dispeller; *tamasaḥ*, of ignorance; *vayam*, we; *udaganma*, have attained the supreme Light. That Light is *svaḥ* (*svam*), is our own, is established in our own hearts; and the light that is in the sun is the same. While seeing the Light which is *uttaram*, supreme or higher than other lights, we have attained that.

Whom did we attain? The answer is: That *sūryam*,

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Sun, who is called so because of being the activiser of the juices, rays, and the vital forces of the world; and who is *devam*, bright; *devatrā*, among the lights—Him we have attained. Oh! We have attained *jyotiḥ uttaram*, the Light that is the best of all lights. This is the meaning. The portion, 'we have attained' has to be supplied. This is that Light which has been praised in the two Ṛk-*mantras*, (and) which has been revealed by the three Yajur-*mantras* (above). The repetition of *jyotiruttamam* is for showing the conclusion of (the meditation) imagining (man as) a sacrifice.

SECTION 18

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १॥

1. The mind is to be meditated on as Brahman. This is on the personal plane. Then follows the meditation on the divine plane. Space is Brahman. Both these become enjoined, the personal and the divine.

Expressing partially the qualities of Brahman, it has been said that God 'appears as the mind' (III.14.2) and has His 'nature like space' (ibid). Now, for enjoining the meditation on mind and space as Brahman in Its totality, the text begins by saying, 'The mind... is Brahman', etc.

The word *manaḥ* is derived in the sense of that through which one thinks, and it means the internal organ. *Upāsīta*, one should meditate on that (mind); *brahma iti*, as Brahman, the Supreme. *Iti adhyātmam*,

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this is on the personal plane. This is the meditation with regard to oneself. *Atha*, then; we shall speak of *adhidaivatam*, the meditation on the divine plane with regard to the gods. *Upāsīta*, one should meditate; on *ākāśaḥ*, space; *brahma iti*, as Brahman. In this way *ubhayam*, both; *adhyātmam ca adhidaivatam ca*, the meditations on the personal and the divine planes; *bhavati*, become; *ādiṣṭam*, enjoined. Since space and mind are subtle, and since Brahman is realised by the mind, and also since space is all-pervasive, subtle and without any limiting adjunct, therefore, mind and space are fit for being meditated upon as Brahman.

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

2. That Brahman which is such, has got four feet. (Organ of) speech is one foot, organ of smell is a foot, eye is a foot, ear is a foot. This is on the personal plane.

Then follows the divine. Fire is a foot, air is a foot, sun is a foot, directions are a foot. Both of them, the personal and the divine, become enjoined.

Tat, that; *etat*, which is this Brahman called mind; is *catuṣpādbrahma*, Brahman with four feet. How does Brahman called the mind, have four feet? This is being stated: *Vāk*, (organ of) speech; *prāṇaḥ*, organ of smell; *cakṣuḥ*, eye; *śrotram*, ear—these are the feet. *Iti adhyātmam*, this is on the personal plane. *Atha*, then follows; *adhidaivatam*, the divine. Brahman called space

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has these: *agniḥ*, fire; *vāyuḥ*, air; *ādityaḥ*, sun; *diśaḥ*, directions—(as its feet). In this way, Brahman with four feet, *ubhayam eva*, in both these aspects; on *adhyātmam*, the personal; and *adhidaivatam*, the divine planes; *ādiṣṭam bhavati*, becomes enjoined (for meditation).

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ३ ॥

3. Speech indeed is the fourth foot of Brahman. That shines and emits heat through the light of fire. He who knows thus, shines and emits heat through fame and lustre of the knowledge of Brahman[1].

As to that, in relation to the other three feet, speech indeed is the fourth foot of mind considered as Brahman. For, like cows and others moving on their feet, the mind, through speech, goes to and settles on the object to be spoken of. So speech is like a foot of the mind. Similarly, *prāṇāḥ*, the organ of smell is a foot because through it also, the mind moves towards an object of smell. Similarly the eye is a foot, ear is a foot. Thus, on the personal plane, the mind considered as Brahman is possessed of four feet. So also on the divine plane, fire, air, sun, and the directions, which appear like the feet of a cow attached to its belly, are the four feet of space considered as Brahman. Therefore, fire etc. are said to be the feet of that space. Thus, both the possession of four feet on the personal and the divine planes become enjoined.

[1]*Brahmavarcas*, lustre of the knowledge of Brahman, also means lustre arising from good behaviour and knowledge of the Vedas.

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Among them *vāk eva*, speech indeed; is *caturthaḥ*, the fourth; *pādaḥ*, feet; *brahmaṇaḥ*, of the mind considered as Brahman. *Saḥ*, that foot; *bhāti ca*, shines; *tapati ca*, and emits heat; *agninā*, through fire, which is the light on the divine plane. Or the meaning may be that speech, being enkindled by consuming oil, clarified butter, etc. which are fire by nature, shines and emits heat, i.e. becomes enthusiastic for speaking. The result for the man who has (this) knowledge is: *Yaḥ*, he who; *veda*, knows; *evam*, thus; *bhāti*, shines; *tapati ca*, and emits heat; *kīrtyā*, through fame; and *brahmavarcasena*, through lustre of the knowledge of Brahman.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥४॥

4. The organ of smell indeed is the fourth foot of Brahman. That shines and emits heat through the light of air. He who knows thus, shines and emits heat through fame and lustre of the knowledge of Brahman.

Similarly *prāṇaḥ eva*, the organ of smell indeed; is *caturthaḥ*, the fourth; *pādaḥ*, foot; *brahmaṇaḥ*, of Brahman. *Saḥ*, that organ of smell shines and emits heat; *vāyunā*, through air, for smelling.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥५॥

5. Eye indeed is the fourth foot of Brahman. That shines and emits heat through the light of the sun. He

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who knows thus, shines and emits heat through fame and lustre of the knowledge of Brahman.

Similarly, the eye (is enthused) by the sun for perceiving forms (and colours).

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥ ६॥ इत्यष्टादशः खण्डः ॥ १८॥

6. The ear indeed is the fourth foot of Brahman. That shines and emits heat through the light of the directions. He who knows thus, he who knows thus, shines and emits heat through fame and lustre of the knowledge of Brahman.

The ear (is enthused) by the directions for perceiving sounds. The result of the knowledge is the same in all cases, and the unseen result is the attainment of Brahman. The repetition of 'He who knows thus', is for the conclusion of the meditation.

SECTION 19

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्। तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥ १॥

1. The sun is Brahman. This is the instruction. Of that the explanation is: In the beginning all this was indeed unmanifest (non-existent). That became manifest. That sprouted. That took the shape of an egg.

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That remained in a static condition for a period of a year. That split up. Those two halves of the egg became gold and silver.

The sun has been spoken of as a foot of Brahman. Hence, this text begins for (enjoining) meditation on that sun as Brahman in its totality. *Ādityaḥ*, the sun; is *brahma*, Brahman; *iti*, this; *ādeśaḥ*, is the instruction. *Tasya*, of that; *upavyākhyānam*, the explanation is being given for the sake of praise. *Agre*, in the beginning, during the condition before creation; *idam*, this, this world as a whole consisting of name and form; *āsīt*, was; *asat*, unmanifest, without the manifestation of name and form; not that it was really non-existent, for an origin from non-existence is denied in the text, 'How can existence come out of non-existence?' (see VI.2.2).

Objection: Well, from the use of the words '*asat eva*, non-existent indeed', may it not be that this is an alternative position?

Reply: No because, unlike as in the case of action, option is not admissible with regard to the *nature* of a thing.

Objection: How then, was this 'non-existent indeed'?

Reply: Have we not already said that, because of the non-manifestation of name and form, It seemed as though not existent?

Objection: Is not the word *eva* used for the purpose of emphasis?

Reply: Truly so. But it does not emphasise non-existence of substance.

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Objection: What then?

Reply: It emphasises the non-existence of manifest names and forms. It is seen that the word '*sat*, existent' is used with regard to things which have their names and forms manifest. Generally that manifestation of names and forms of the world is dependent on the sun, for in the absence of the sun this would become blinding darkness. Nothing whatsoever would be perceived. From this it follows that in the eulogistic sentence, 'Although this world did exist before creation still, it was surely non-existent,' the sun is being eulogised so that it can become fit for being looked upon as Brahman. Indeed, the word *sat*, existent, is used in the world because of the (existence of the) sun. It is like saying, 'This line of the king has surely ceased to exist', when a king Pūrṇavarman, possessed of all good qualities, ceases to exist. Moreover, since it (the Upaniṣad) is concerned with the instruction of the sun being Brahman, what is sought to be established here is not the existence or the non-existence of the world. The Upaniṣad will conclude by saying in the end, 'he who meditates on the sun as Brahman'.

Tat, that which was called unmanifest, steady and unruffled before creation, as though non-existent, which was about to become an existing product; *āsīt*, became; *sat*, existent, in which activity has started slightly. From that, *tat*, it, being set in motion; *samabhavat*, slightly differentiated[1], through the manifestation of a little name and form, like the sprouting of a seed. Then, gradually becoming more solidified even than that, *tat*, it took the shape of; *āṇḍam*, an egg, from

[1]Took the form of the subtle elements.—A. G.

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(the state of) water[1]. *Āṇḍam* (standing for *aṇḍam*) is a Vedic use. That egg *aśayata*, remained in a static condition without changing its nature; *mātrām*, for the period; *samvatsarasya*, of one year, which duration is well-known. After that period of one year, *tat*, that; *nirabhidyata*, split up like an egg of a bird. Of that split egg *te*, those two; *kapāle*, halves; *abhavatām*, became; *rajatam ca suvarṇam ca*, silver and gold.

तद्यद्रजतꣳ सेयं पृथिवी यत्सुवर्णꣳ सा द्यौर्य्जरायु ते पर्वता यदुल्बं समेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकं स समुद्रः ॥२॥

2. Among them that which was silver, that is this earth. That which was gold, that is heaven. That which was the thick (outer) membrane, they are the mountains. That which was the thin (inner) membrane, that is the mist together with the clouds. Those which were the arteries, they are the rivers. That which was the water in the bladder, that is the sea.

Tat, among them, among those two halves; *yat*, that which was; *rajatam*, silver; *sā*, that; is *iyam*, this; *pṛthivī*, earth. By the word 'earth', the lower half of the egg is meant. *Yat*, that which was; *suvarṇam*, gold, the golden half; *sā*, that; is *dyauḥ*, heaven. By the word 'heaven', the upper half of the egg is meant. That which was *jarāyu*, the outer membrane at the time of splitting up of the egg into two; *te*, they; became *parvatāḥ*, the

[1]From the five gross elements including water, which were formed by the compounding of the five subtle elements.

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mountains. That which was *ulbam*, the thin membrane; that became *nīhāraḥ*, the mist; *sameghaḥ*, together with the clouds. *Yaḥ*, those which were; *dhamanayaḥ*, the arteries and the veins in the body of the issue that was born; *tāḥ*, they; are *nadyaḥ*, the rivers. That which was his *vāsteyam udakam*, water in the bladder; *saḥ*, that is; *samudraḥ*, the sea.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्सर्वाणि च भूतानि सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च कामाः ॥३॥

3. Then, that which took birth is the yonder sun. When he was being born arose sounds spreading far away, as also all beings and all (desired) things. Therefore, according to the rising and setting of the sun, arise sounds spreading far away, as also all beings and all (desired) things.

Atha, then; *yat tat*, that which; *ajāyata*, took birth in the form of an embryo in that egg; *saḥ*, that is; *asau*, the yonder; *ādityaḥ*, sun. *Tam jāyamānam anu*, when he, the sun, was being born; *udatiṣṭhanta*, arose; *ghoṣāḥ*, sounds; *ulūlavaḥ* (*ulūravaḥ*), sounds spreading far away[1], as is the case in this world at the birth of the first son of a lordly person; *ca*, and; *sarvāṇi*, all; *bhūtāni*, beings, moving and not moving; *ca*, and; *sarve*, all; *kāmāḥ*, the desired things of those beings, like wife,

[1]The sound *ulā*, expressing delight, as is the custom in some parts of India.—A. G.

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cloth, food, etc. Since desired things follow the birth of the sun, *tasmāt*, therefore; even today *anutiṣṭhanti*, arise; *ulūlavaḥ*, sounds spreading far away; *udayam prati*, according to the rising; (and) *pratyāyanam prati*, in accordance to the setting down; or *pratyāyanam* may mean returning again and again; *tasya ādityasya*, of that sun; *ca*, and; *sarvāṇi bhūtani*, all beings; *ca*, and; *sarve kāmāḥ*, all desired things. This is indeed well-known at the time of rising etc. of the sun.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥४॥ इत्येकोनविंशः खण्डः ॥१९॥ इति छान्दोग्योपनिषदि तृतीयोऽध्यायः ॥३॥

4. He who having known this one thus, meditates on the sun as Brahman, to him come quickly beautiful sounds, and give him delight, give him delight.

Saḥ, he; *yaḥ*, who, anyone whosoever; *vidvān*, having known; *etam*, this one; *evam*, thus, as possessed of the glory described; *upāste*, meditates; on *ādityam*, the sun; *brahma iti*, as Brahman, he attains His nature. This is the idea. Moreover, the seen result for a knower of That is this: *Enam prati*, to this man; *āgaccheyuḥ*, come; (*yat* is an adverb meaning 'in a way that is') *abhyāśaḥ*, quickly; *sādhavaḥ*, beautiful; *ghoṣāḥ*, sounds, the beautifulness of the sounds consisting in no sin accruing through their enjoyment; *ca*, and; *upanimreḍeran*, give him delight. Not only do the sounds come, they also delight him. This is the idea. The repetition of *nimreḍeran* is to denote the conclusion of the chapter, and to show regard.

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CHAPTER IV

SECTION I

ओं जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयाञ्चक्रे सर्वत एव मेऽन्नमत्स्यन्तीति ॥ १॥

1. Om. There was in days of yore, a descendant of Jānaśruta, the grandson of his (Jānaśruta's) son, who offered gifts respectfully, gave plentifully, and cooked for many. He had rest-houses constructed in all places, with the idea, 'They (the people) will indeed eat my food everywhere.'

The superimposition of the idea of being the feet of Brahman on air and the vital force was described earlier. Now, after that the following text is begun for their being directly meditated on as Brahman. The story is meant for easy comprehension as also for showing the process of imparting knowledge, and accepting it. Moreover, respect, gift of food, pridelessness, etc. are revealed by the story as being disciplines for the acquisition of knowledge.

Jānaśrutiḥ, a descendant of Jānaśruta; (*ha* is used to indicate a past incident); *pautrāyaṇaḥ*, the grandson of his (Jānaśruta's) son; was himself *śraddhādeyaḥ*, one who offered gifts respectfully to Brāḥmaṇas and others; *bahudāyī*, one who was used to offer plentifully; *bahupākyaḥ*, one in whose house cooking was plentifully done everyday, i.e. one in whose house

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plenty of food was cooked for those who came to eat. *Āsa*, there lived in a certain place, at a certain time, Jānaśruti Pautrāyaṇa who was possessed of such qualities. *Saḥ*, he; *māpayāñcakre*, had constructed; *sarvataḥ*, in all places, in all directions, villages and towns; *āvasathān*, rest-houses, those places where people come and stay; with the idea: People staying in those rest-houses, *eva*, surely; *atsyanti*, will eat; *me*, my; *annam*, food; *sarvataḥ*, everywhere.

अथ ह हꣳसा निशायामतिपेतुस्तद्वैवꣳ हꣳसो हꣳसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायनस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

2. Then, at a certain time (some) swans came flying at night. Then one swan spoke thus to another swan: 'O, O you of good sight, you of good sight, the lustre of Jānaśruti Pautrāyaṇa spreads all over like the light of heaven. May you not touch that, may it not burn you.'

Such being the case, when the king was on the terrace during that summer, *atha*, then; (some) *haṁsāḥ*, swans; *atipetuḥ*, came flying; *niśāyām*, at night. Either some *ṛṣis* or gods, being pleased with the virtues of the king in distributing food, took the forms of swans, and came flying within the sight of the king. *Tat*, then, at that time, among those flying swans, one that was flying behind another, *abhyuvāda*, said to; *haṁsaḥ*, the swan flying ahead; addressing thus: '*Ho ho ayi*, O, O; *bhallākṣa*[1] *bhallākṣa*, you of good sight, you of good

[1] *Bhallākṣa* is derived from *bhadra* and *akṣa*, meaning good sighted, and it ironically indicates shortsightedness. See Ā.G.

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sight'. The repetition is for showing eagerness, as one would say, 'Look, look, how strange it is.' By addressing him as *bhallākṣa*, he indicates (ironically) that he was shortsighted. Or, being repeatedly admonished by it (the swan in the front), which was proud of having the fullest knowledge of Brahman, (and) suffering due to that, it (the swan behind) angrily gives expression to that, saying, '*Bhallākṣa*, O shortsighted one!'

'*Jyotiḥ*, the lustre; *jānaśruteḥ*, of Jānaśruti; *pautrāyaṇasya*, Pautrāyaṇa, arising from the power of distribution of food etc.; *ātatam*, spreads all around, it extends far; *samam*, like; *divā*, (the light of) heaven, i.e. it touches heaven.' Or the meaning may be that it is *samam*, similar to; *divā*, daylight. '*Mā*, may you not; *prasāṅkṣīḥ*, touch, get into contact with; *tat*, that light. *Mā*, may not; *tat*, that, that light; *pradhākṣīḥ*, burn, burn you up owing to contact with it.' The word *pradhākṣīḥ* has to be transferred from the second person to the third person as *pradhākṣīt*.

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳ सयुग्वानमिव रैक्वमात्थेति यो नु कथꣳ सयुग्वा रैक्व इति ॥ ३ ॥

3. To him the other replied: 'Lo, who is he that is of this kind, of whom you have spoken this as though he were like Raikva associated with a cart?' 'Who is this Raikva who is associated with a cart?'

Tam, to him who had spoken thus; *paraḥ*, the other, the preceding bird; *pratyuvāca*, replied; '*Are*, Lo, this king is inferior and pitiable. *Kamu enam santam*, being

Bhallākṣa can also be derived from *bhalla* and *akṣa*, meaning 'one whose sight is sharp like a spear'.

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possessed of what greatness', (—by this he condemns the king—), '*āttha*, have you said; *etat*, this sentence; *evam*, thus with great respect about this one; *iva*, as though; (he is) *raikvam sayugvānam*, Raikva associated with a cart?' One who is *saha*, associated with, *yugvā*, a cart, is *sayugvā*. 'You have spoken of this one (the king) as though of him (Raikva).' It is inappropriate to speak of this one thus, that he is like Raikva—this is the idea. And the other swan said, '*Katham nu*, of what kind; is that *sayugvāraikvaḥ*, Raikva associated with a cart; *yaḥ*, who is spoken of by you?' To him who had spoken this, Bhallākṣa said, 'Hear of what kind that Raikva is.'

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥४॥

4. 'As the inferior ones get included in *kṛta* when it becomes the winner, so all virtuous deeds performed by people get included in this one. Anyone else also who knows what he (Raikva) knows, he is also like Raikva. Thus has he been spoken of by me.'

In the world during a game of dice, *yathā*, as; *kṛtāya vijitāya*, when *kṛta*, the well-known (face of the dice bearing) the number four, wins in the case of people engaged in the game of dice; then, into that winner, *samyanti*, enter; *adhareyāḥ*, the lower ones—the numbers three, two and one, which are respectively called *tretā*, *dvāpara*, and *kali*. That is to say, since the numbers three, two and one are comprehended in the *kṛta* having the number four, they enter into it. As is this

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illustration, *evam*, so; *enam*, in this Raikva, who is comparable to the *kṛta*; *sarvam*, all, which are comparable to *tretā* etc.; *abhisamaiti*, become included.

What is that (which becomes included)? *Yat kim ca*, whatsoever; *sādhu*, good, moral, virtuous deeds; *prajāḥ*, all people; *kurvanti*, perform in this world, all that becomes included in the virtue of Raikva, and in the result of his merit get included the results of the virtuous deeds done by all creatures. This is the idea. So also anyone else *yaḥ*, who; *veda*, knows; *tat*, that which was to be known by him. What is that which is to be known? *Yat*, that which; *saḥ*, he, Raikva; *veda*, knew. Anyone else *yaḥ*, who; *veda*, knows; *tat*, that which is to be known, into him also, the virtuous deeds of all the creatures enter together with their results, as in the case of Raikva. The verb *abhisamaiti*, get included, is to be understood here. *Saḥ*, he, the knower of this kind, though being other than Raikva, becomes like Raikva comparable to *kṛta*. *Etat*, thus has he been; *uktaḥ*, spoken of; *mayā*, by me.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सञ्जिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्वमात्थेति यो नु कथꣳ सयुग्वा रैक्व इति ॥ ५॥

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ६॥

5-6. Jānaśruti Pautrāyaṇa overheard this talk, and he, as soon as he got up, told the charioteer (or chamberlain)[1], 'Lo my child, you have spoken as though I

[1]According to V. S. Apte and Monier Williams, *kṣattā* means: a

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am like Raikva associated with a cart?' (The charioteer asked) 'Of what kind is Raikva of the cart, of whom you speak?' (Quoting the swan, Jānaśruti said) 'As the inferior ones get included by the *kṛta* when it becomes the winner, so all virtuous deeds performed by people get included in this one. Anyone else also who knows what he (Raikva) knows, he is also like Raikva. He has been spoken of by me thus.'

The king Jānaśruti Pautrāyaṇa, who was on the terrace, *upaśuśrāva*, overheard; *tat u ha*, this kind of talk of the swan, which was like an insult to himself, and eulogistic of some other man of knowledge like Raikva and others. Brooding over that very sentence of the swan again and again, he spent the rest of the night. After that, when he was aroused from sleep by the eulogistic words of the minstrels, the king said *kṣattāram*, to the charioteer; *sañjihānaḥ eva*, as soon as he left his bed or was awakened; '*Are*, Lo; *aṅga*, my child; did you *āttha*, speak of me (as being); *raikvam iva*, like Raikva; *sayugvānam*, of the cart?' The suggestion being: 'He (Raikva) is praiseworthy, but not I', or 'Going to that Raikva of the cart, *āttha*, tell him of my intention to see him.' Then, in that (second) sense the word *iva* should be said to be used for emphasis, or meaningless.

door-keeper; a chamberlain; a charioteer; a person born of a Śūdra man and a Kṣtriya woman, etc. But Ā.G. equates him, the *kṣattā*, to a *stutikartā*, while Śaṅkara is silent on the point, though he seems to make a distinction between minstrels (*bandī*) and *kṣattā*. So Ā.G. perhaps means that the *kṣattā* joined the minstrels in the song though he held some other post. Or the *kṣattā* might have been some sort of a manager or announcer in the group of minstrels.

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And that charioteer, having understood the intention of the king who desired that Raikva be brought to him, answered, '*Katham*, of what kind; is Raikva *sayugvā*, of the cart; *yaḥ nu*, of whom you speak?' Having been told so by the king, and being desirous of knowing his (Raikva's) characteristics so that he might bring him, the charioteer said, 'Of what kind is Raikva of the cart?' And he, the king, repeated the very speech of the swan Bhallākṣa.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तꣳ होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्छेति ॥७॥

7. That charioteer returned after searching, thinking: 'I have not found him.' To him he said, 'Oh! Go for him where a Brāhmaṇa has to be found out.'

Remembering his (the king's) words, *saḥ ha kṣattā*, that charioteer, after having gone to a town or a village; and *anviśya*, having searched for him; *pratyeyāya*, returned; *iti*, thinking; '*Na avidam*, I have not found out, I have not known Raikva.' *Tam*, to him, to the charioteer; (the king) *uvāca ha*, said; '*Are*, Oh!; *tat*, there; *ṛccha*, go, search for him; *yatra*, where; *anveṣaṇā*, a search should be made; *brāhmaṇasya*, of a knower of Brahman—in such solitary places as a remote forest, bank of a river, etc.' The idea is, 'You should make the search there.'

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तꣳ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इत्यहꣳ ह्याऽइ इति ह प्रतिजज्ञे स ह क्षत्ताविदमिति प्रत्येयाय ॥८॥ इति प्रथमः खण्डः ॥१॥

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8. He sat down near a person who was seated under a cart and was scratching his itches, and he accosted him with, 'Are you, Sir, Raikva of the cart?' He affirmed by saying, 'Lo, I am indeed.' The charioteer returned with the idea, 'I have known.'

On being told so by the king, the charioteer, having made a search for him in solitary places, and having seen a person *śakatasya adhastāt*, under a cart; *kaṣamāṇam*, scratching; *pāmānam*, itches; *upaviveśa*, sat down; *upa*, nearby with humility, thinking, 'This one surely is Raikva of the cart.' And *abhyuvāda*, accosted; *tam*, him; '*Tvam nu*, are you; *bhagavaḥ*, sir; *sayugvā raikvaḥ*, Raikvah of the cart?' Having been asked so, *pratijajñe*, he affirmed; *Are*, Oh; *aham*, I am so', using the word *are* for showing indifference. *Saḥ*, he; *kṣattā*, the charioteer; having identified him, *pratyeyāya*, returned with the idea; '*Avidam*, I have known.' This is the meaning.

SECTION 2

तदु ह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तꣳ हाभ्युवाद ॥ १ ॥

1. Following that (report of the charioteer), Jānaśruti Pautrāyaṇa took with himself six hundred heads of cattle, a necklace, a chariot drawn by she-mules, and went out. Him he accosted with:

Jānaśruti Pautrāyaṇa, *tat u ha*, following that very report (of the charioteer), and having understood that the *ṛṣi* wanted to enter the life of a householder, as also

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his desire for wealth; *praticakrame*, went out, proceeded towards Raikva; *tadādāya*, taking with himself; that wealth consisting of *ṣaṭ śatāni*, six hundred; *gavām*, heads of cattle; *niṣkam*, a necklace; *aśvatarīratham*, a chariot drawn by two she-mules. And having approached *tam*, him; *abhyuvāda*, accosted with:

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथोऽनु म एतां भगवो देवताꣳ शाधि यां देवतामुपास्स इति ॥ २ ॥

2. 'O Raikva! Here are six hundred heads of cattle, this necklace, this chariot drawn by she-mules. Sir, please instruct me about that deity on whom you meditate.'

'*Raikva*, O Raikva; *imāni*, these; *ṣaṭ satāni*, six hundred; *gavām*, heads of cattle have been brought by me for you. And *ayam*, this is; *niṣkaḥ*, a necklace; and this is *aśvatarīratham*, a chariot drawn by she-mules. Please accept this wealth and *bhagavaḥ*, sir; *anuśādhi*, instruct; *mām*, me; *etām*, about this; *devatām*, deity; *yām*, on which; you *upāsse*, meditate. Please favour me with the instruction about the deity.' This is the meaning.

तमु ह ऽपरः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

3. To him the other replied, 'O Śūdra, let the chariot, together with the necklace, as also the cows be with you yourself.' As a result of that Jānaśruti Pautrāyaṇa returned again, taking with him a thousand heads of

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cattle, a necklace, a chariot drawn by she-mules, and his daughter.

Tam, to him, to the king who had spoken thus; *paraḥ*, the other, Raikva; *pratyuvāca*, replied—. *Aha* is an indeclinable word which has no meaning here—(though elsewhere it is used to convey the sense of rejection)—because the word *eva* (in the sense of 'yourself') has been used separately. 'Let *hāra-itvā*, the vehicle (*itvā*) together with the necklace (*hāra*) (—that is what is meant by *hāretvā*); *gobhiḥ saha*, as also the cows; *astu*, remain; *tava eva*, with you yourself.' The idea is, '*Śūdra*, O Śūdra, I have no need of this which is not sufficient for my purpose.'

Objection: It has been said earlier, 'He said to the minstrel . . . .' Being associated with a minstrel, does it not follow that he is a king? Moreover, since he had approached the Brāhmaṇa for acquiring knowledge, and since a Śūdra has no competence (for this knowledge), how is this inconsistent statement, 'O Śūdra!', made by Raikva?

Reply: As to this the teachers say: From hearing the words of the swan, sorrow entered into him (the king). He is one overwhelmed by that sorrow. Or, from hearing the greatness of Raikva, he hurried to Raikva[1]. The *ṛṣi* addressed him as 'Śūdra', revealing thereby his knowledge of something not witnessed personally. Or, he (Jānaśruti) approached him (Raikva) like a Śūdra

[1]According to this interpretation, the word *śūdra* is derived from the combination of the two words *śucā* and *dravati*. The king *dravati*, becomes overwhelmed, *śucā*, with sorrow on hearing the words of the swan. Or, after hearing the report of the charioteer, the king *dravati*, hurries (to Raikva), *śucā*, with sorrow (in his heart).

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who would try to get knowledge by offering wealth only, but not service. Not that he was a Śūdra by caste itself.

Others however, say that he (Raikva) called him (the king) a Śūdra, out of anger because he had brought insufficient wealth. As an indication of this, it is seen that knowledge is imparted after the bringing of sufficient wealth. *Tat u ha*, as a result of that, having understood the intention of the *ṛṣi*; Jānaśruti Pautrāyaṇa *praticakrame*, returned; *punaḥ*, again; *ādāya*, taking with him; *tat*, that wealth (of); *sahasram*, one thousand; *gavām*, heads of cattle; and in addition, *duhitaram*, his own daughter who would be acceptable to the *ṛṣi* as his wife.

तꣳ हाभ्युवाद रैक्वेदꣳ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायायं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥५॥ इति द्वितीयः खण्डः ॥२॥

4. To him (the king) said, 'O Raikva, here are a thousand heads of cattle, this necklace, this chariot drawn by she-mules, this wife, this village where you live. Please do instruct me, sir.'

5. Considering her face (Raikva) said, 'O Śūdra, you have brought these; through this very face you will make me speak.' These are those villages called Raikvaparṇā in the country of Mahāvṛṣa, where he lived,

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(and which were given) to him. To him he (Raikva) imparted.

'*Raikva*, O Raikva; *idam*, here are; *sahasram*, a thousand; *gavām*, heads of cattle; *ayam*, this; *niṣkaḥ*, necklace; *ayam*, this; *aśvatarīrathaḥ*, a chariot drawn by she-mules; *iyam*, this; *jāyā*, wife, my daughter brought to be (your) wife; and *ayam*, this; *grāmaḥ*, village; *yasmin*, wherein; *āsse*, you live, that is also dedicated to you by me. Accepting all these *eva*, please do; *anuśādhi*, instruct; *mām*, me; *bhagavaḥ*, O sir.'

He (Raikva) *upodgṛhṇan*, considering, i.e. knowing; *mukham*, the face; *tasyāḥ*, of her, of the king's daughter who was brought for becoming the wife, as the (sufficient) means for, as the medium for imparting knowledge—because the (means of) imparting of knowledge is known from (a verse), 'A celibate, a giver of wealth, an intelligent man, one following Vedic injunctions, one who is dear, and one who imparts knowledge in exchange for it, these six are my mediums'—having known thus, *uvāca*, he said; '*Ājahāra*, you have brought, that you have brought; *imāḥ*, these cows and other kinds of wealth, this is well done.' This (last part of the sentence) is understood. The word *śūdra* is only a repetition of its earlier use, but not having some other reason in view as in the earlier case. '*Anena eva mukhena*, through this very face which is a means for imparting knowledge; *ālāpayiṣhyathā*, you will make me speak, i.e. make me converse.' *Te ha ete*, these are those villages; *raikvaparṇāḥ nāma*, known as Raikvaparṇā; *mahāvṛṣeṣu*, in the land of *Mahāvṛṣa*; *yatra*, where, in which villages; Raikva *uvāsa*, lived. Those villages *asmai*, to him, to Raikva, the king

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gifted. *Tasmai*, to him, to the king who had given wealth; *saḥ*, he, Raikva; *uvāca*, imparted the knowledge.

SECTION 3

वायुर्वाव सम्वर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

1. Air indeed is the place of merger. When fire goes out it repairs into air alone. When the sun sets it repairs into air indeed. When the moon sets it repairs into air only.

Vāyuḥ, air, the external air; *vāva*, indeed is; *samvargaḥ*, the place of merger. The word *vāva* is used for emphasis. The word *samvarga* is used in the sense of 'absorbing', or 'taking in', or 'swallowing up'. It (air) is called *samvarga* since it makes gods, viz fire and others who will be spoken of, become identified with itself. Hence, the quality called 'absorption' is to be meditated on as air. This follows from the illustration of 'being included in *kṛta*' (IV.1.4).

How does air become the place of merger? The answer to that is: *Yadā*, when; *agniḥ*, fire; *udvāyati*, goes out, is extinguished, is at rest; then, that fire *apyeti*, repairs; *vāyum eva*, into air alone, it attains identity with the nature of air. Similarly, *yadā*, when; *sūryaḥ*, the sun; *astameti*, sets down; *apyeti*, it repairs, *vāyum*, into air indeed. When *candraḥ*, the moon; *astameti*, sets down; *apyeti*, it repairs; *vāyum*, into air only.

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Objection: How can it be that the sun and the moon repair into air when they still retain their own forms?

Reply: That defect does not arise because the setting down or going out of vision is caused by air. The sun is made to set verily by air, for movement is produced by air. Or, the sun and the moon, which are forms of fire, have to repair into air at the time of dissolution when they lose their own nature.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

2. When waters dry up, they surely repair into air, because it is air indeed that swallows up all these. This is on the divine plane.

Similarly, *yadā*, when; *āpaḥ*, waters; *ucchuṣyanti*, dry up; then they *eva*, verily; *apiyanti*, repair; *vāyum*, into air; *hi*, since; *vāyuḥ*, air; *eva*, indeed; *samvṛṅkte*, swallows up; *etān sarvān*, all these, fire etc. which are very powerful. So the meaning is that air is to be meditated on as possessed of the qualities of swallowing up. *Iti*, this much, the meditation on the deities with regard to merger, has been stated; *adhidaivatam*, on the divine plane.

अथाध्यात्मं प्राणो वाव सम्वर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणꣳश्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

3. Then follows the meditation on the personal plane. The vital force is indeed the place of merger. When he (a person) sleeps, his speech surely repairs into the vital force, the eyes into the vital force, the ears

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into the vital force, the mind into the vital force. For it is the vital force which surely swallows up all these.

Atha, then this meditation; *adhyātmam*, on the personal plane, on oneself as the place of merger is stated. *Prāṇaḥ*, the vital force residing in the mouth; *vāva*, is indeed; *samvargaḥ*, the place of merger. *Yadā*, when; *saḥ*, he, a person; *svapiti*, sleeps; then *vāk*, speech; *eva*, surely; *apyeti*, repairs; *prāṇam*, into the vital force, as fire does into air. *Cakṣuḥ*, the eyes (repair) into the vital force; *śrotram*, the ears into the vital force; *manaḥ*, the mind into the vital force; *hi*, because; it is *prāṇaḥ*, the vital force; which *vai*, surely; *samvṛṅkte*, swallows up; *sarvān etān*, all these, viz speech etc.

तौ वा एतौ द्वौ सम्वर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥४॥

4. These two which are such, are surely the two places of merger—air indeed in the case of gods, the vital force in the case of the organs.

Tau etau, these two which are such; are *vai*, surely; *dvau*, the two; *samvargau*, places of merger, possessed of the quality of swallowing up;—*vāyuḥ*, air; *eva*, indeed; *deveṣu*, in the case of gods; *prāṇaḥ*, the vital force in the mouth; *prāṇeṣu*, in the case of the organs of speech etc.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥५॥

5. Then, once upon a time, a Brahmacārin begged

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of Śaunaka Kāpeya and Abhipratārin Kākṣaseni, when they were being served with food. To him they did not give.

Atha, then is begun this story for the eulogy of these two (meditations on the places of merger). The word *ha* is used to indicate a past incident. *Brahmacārī*, a Brahmacārin, a person considering himself eminent among the knowers of Brahman; *bibhikṣe*, begged of; *śaunakam*, son of Śunaka; *ca kāpeyam*, and (who was) Kāpeya, belonging to the line of Kapi; *ca*, and; *abhipratāriṇam*, Abhipratārin by name; *kākṣasenim*, who was the son of Kakṣasena; *pariviṣyamāṇau*, who were being served with food by cooks. Thinking that the Brahmacārin was only posing to be a knower of Brahman, *tasmai*, to him; *u ha na dadatuḥ*, they did not give, being curious to know what this one would say.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६॥

6. He said, 'The one deity called Prajāpati, who is the protector of the universe, has swallowed up the four great ones. O Kāpeya, O Abhipratārin, the mortals do not know Him who exists in various forms. This food has not been given to Him indeed for whom it is meant.'

Saḥ, he, the Brahmacārin; *uvāca ha*, said, '*Devaḥ ekaḥ*, the one deity; called *kaḥ*, Prajāpati; *jagāra*, has swallowed up; *caturaḥ mahātmanaḥ*, the four great

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ones'—(the two words being used in the plural of the acquisitive case)—as air he swallowed fire etc. and as the vital force he swallowed speech etc. Some think that *kaḥ sa jagāra* is a question meaning, 'Who is he who swallowed?' *Goptā*, the protector; *bhuvanasya*, of the universe—the word being derived in the sense of 'the place where creatures are born', and it stands for all the worlds counting from earth. This is the meaning. '*Kāpeya*, O Kāpeya; *abhipratārin*, O Abhipratārin; *martyāḥ*, the mortals or non-discriminating people; *na*, do not; *abhipaśyanti*, know Him who is Prajāpati; *vasantam*, existing; *bahudhā*, in various forms'—in the personal, divine, and the material planes. '*Etat*, this; *annam*, food; *na dattam*, has not been given; *tasmai*, to Him, to that Prajāpati; *yasmai vai*, for whom indeed; day after day, *etat*, this food is collected and sanctified for eating.'

तदु ह शौनकः कापेयः प्रतिमन्वांनः प्रत्येयायात्मा देवानां जनिता प्रजानाꣳ हिरण्यदꣳष्ट्रो बभ्रसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥७॥

7. Śaunaka Kāpeya, having thought over those sentences, approached him, 'O Brahmancārin, we fully meditate on this one who is the soul of the gods and the progenitor of creatures, who has golden teeth, who is capable of eating, who is not unintelligent. They say His majesty is very great. Without being eaten, He eats that which is not food.' 'Give him alms.'

Śaunaka Kāpeya, *pratimanvamānaḥ*, having thought over in his mind; *tat u ha*, those sentences of the Brahmacārin; *pratyeyāya*, approached the Brah-

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macārin. And having gone, he said, 'We know Him about whom you have said that the mortals do not know.' How?

(He is) *ātmā*, the Self of all that moves and does not move. Moreover, having withdrawn (and) swallowed (fire etc.) into Himself, he is *janitā*, the creator; *devānām*, of the gods, viz fire etc. In the form of air on the divine plane, He is the creator of fire etc. and on the personal plane, in the form of the vital force (He is the creator) of speech etc. and *prajānām*, of creatures. Or the meaning is: He is *ātmā*, the soul; *devāṇām*, of the gods—of fire and others, and of speech etc. He is the *janitā*, progenitor; *prajānām*, of creatures, moving or not. *Hiraṇyadaṁṣṭraḥ*, He is possessed of golden teeth, of undecaying teeth, i.e. of unbroken teeth. *Babhasaḥ*, He is capable of eating; *anasūri*, He is not unintelligent—*sūri* means intelligent, *asūri* is unintelligent, and *anasūri* is not unintelligent. The meaning is that He is intelligent. The knowers of Brahman *āhuḥ*, say; *asya*, His, Prajapati's; *mahimānam*, majesty; is *mahāntam*, very great, incomparable; because *anadyamānaḥ*, while himself remaining uneaten by others; *atti*, He eats; *yat*, that which; is *na annam*, not food, the forms of gods like fire and others, and speech etc. The word *vai* has no meaning. '*Brahmacārin*, O Brahmacārin; *vayam*, we; *ā-upāsmahe*, fully meditate on; *idam*, this one, Brahman as described.' The word *vayam* has to be connected with the remote word *upāsmahe*. Others interpret thus: *Vayam*, we; *na*, do not; *upāsmahe*, meditate on; *idam*, this one.[1] What then? 'We

[1]The composite word *brahmacārinnedam* is split up in two ways: *brahmacārin-a-idam* and *brahmacārin-na-idam*, giving two meanings.

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meditate on the supreme Brahman.'

He told the servants, '*Datta*, give; *bhikṣām*, alms; *asmai*, to him.'

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतꣳ सैषा विराडन्नादी तयेदꣳ सर्वं दृष्टꣳ सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥८॥ इति तृतीयः खण्डः ॥३॥

8. To him they did give. These that are five and different from the other (group), and these that are five and different from the other (group), make up ten. They constitute that *kṛta*. Therefore these ten existing in ten directions, are food indeed, and they are *kṛta*. That is what is Virāṭ, the eater of food. By Him all this is perceived. He who knows thus, he who knows thus, for him all things become perceived, and he becomes an eater of food.

They indeed, *u ha*, did; *daduḥ*, give alms; *tasmai*, to him. *Te*, those; *vai*, indeed; *ete*, who are these, viz fire and others who are swallowed, and air who is their swallower; make up *pañca*, five; who are *anye*, different from speech etc. Similarly, *anye*, different from them; *pañca*, are the five on the personal plane, (viz) speech etc. and the vital force. All of them together become ten in number. *Santaḥ*, becoming; *daśa*, ten, they constitute that *kṛta*. One (of the die-faces) has got four figures; so also (are fire etc. and speech etc.) four in number. As one (of the die-faces) has got three figures, so also the other three (viz fire etc. and speech etc. after leaving out one from each of the groups, are three in number). (And they are food.) As one (of the

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die-faces) has got two figures, so also the other (viz fire etc. and speech etc. after leaving out two from each group) are two. As one (of the die-faces) has got the number one, so also (each of) the other (viz air and vital force) is (one). (And they are the eaters). In this way, becoming ten in number, they constitue that *kṛta*.

Since this is so, *tasmāt*, therefore; even *sarvāsu dikṣu*, in all the ten directions; the group starting with fire, and the group starting with speech are *aṇnam*, food; *eva*, indeed, because of the similarity of the number ten. For the Vedic text says, 'The metre Virāṭ has got ten letters', and 'Virāṭ is food'. Therefore (fire etc. and speech etc.) are food indeed because of being ten in number. Hence these *daśa*, ten; are surely *kṛtam, kṛta*. We have already said that the die-face called *kṛta*, which has got four figures, gets all the other lower figures included in it. *Sā*, that; *eṣā*, who is this deity; called *virāṭ*, Virāṭ, being possessed of the number ten, is food; as also *annādī*, an eater of food since it is similar to *kṛta* in that the number ten becomes included in *kṛta*. Hence Virāṭ is both food and an eater of food.

Similarly the man of knowledge, having become identified with the ten deities, becomes food as Virāṭ, and an eater of food as *kṛta*,[1] because of the number

[1]It has already been said that the inferior number 3 of *treta*, 2 of *dvāpara*, 1 of *kali* become included in the bigger number 4 of *Kṛta*. Thus *Kṛta* becomes the eater, and the others its food. So the numbers of the eater and of food make up 10. On the other side, air and the group of four, starting with fire, make up 5; and the vital force together with the group starting with speech, make up 5. These put together amount to the number 10. So here also, the number of 'eater' and 'food' is ten. Through the identity of the number 10, the

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ten. *Sarvam*, this whole universe consisting of 'food' and 'the eater of food'; *dṛṣṭam*, is perceived as existing in the ten directions; *tayā*, by him, who is possessed of the number ten of *kṛta*. *Asya*, to him, to a knower of this kind who has become identified with the number of *kṛta*; *sarvam*, all, all things associated with the ten directions; *bhavati*, become; *dṛṣṭam*, perceived. Moreover, *yaḥ veda evam*, he who knows thus, who perceives as stated above; *bhavati*, becomes; *annādaḥ*, the eater as well. 'He who knows thus'—this repetition is used for indicating the completion of the meditation.

SECTION 4

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहमस्मीति ॥ १॥

1. Once upon a time, Satyakāma Jābāla accosted his mother Jabālā with, 'Honourable mother, I wish to live

earlier ones are identical with the latter, i.e. the two groups under air and vital force, in their combination become identical with *Kṛta*. In the case of air etc. we can arrive at the number 10 in another way: Fire, sun, moon and water make up 4; fire, sun and moon make up 3; fire and sun constitute 2; fire is 1. So 4+3+2+1=10. The same process is to be understood in the case of speech etc. whereby they also become 10.

The metre Virāṭ has got ten letters, and the Veda also says that Virāṭ is food. So through the identity of this number ten, fire etc. and speech etc. (which are food of air and vital force) can be conceived of as identical with Virāṭ as food. Those which are food as Virāṭ, are also the eaters as *Kṛta*.

The universe is not different from the deity Virāṭ; therefore he who perceives his own identity with them (fire etc.), perceives everything.

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(in a teacher's house) as a celibate. Of what *gotra* (lineage) am I?'

The whole universe consisting of speech etc. and fire etc. has been praised as 'food' and 'the eater of food'. Now, by thinking of it (the universe) as a whole (from the point of view of its Cause), and then dividing it into sixteen parts, the idea of Brahman has to be enjoined with regard to it. Hence this text is begun. The story is meant for showing that faith and austerity are accessories of meditation on Brahman. *Ha* indicates a past incident. *Satyakāmaḥ*, Satyakāma by name; *jābālaḥ*, the son of Jabālā; *āmantrayāñcakre*, accosted; his own *mātaram*, mother; *jabālām*, Jabālā; '*Bhavati*, O honourable mother; *vivatsyāmi*, I wish to live in a teacher's house; *brahmacaryam*, as a celibate to undertake scriptural study. *Kim*, of what; *gotraḥ*, lineage; *nu asmi aham*, am I, what is the lineage of myself as I am?'

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रुवीथा इति ॥ २॥

2. She said to this one: 'O my son, I do not know this, the lineage to which you belong. I got you in my youth when I was busy performing many duties, and remained engaged in serving. Being as I was, I do not know this as to which lineage you belong. But my name is Jabālā and your name is Satyakāma. So you speak of yourself as Satyakāma Jābāla.'

When Jabālā was asked thus, *sā*, she; *uvāca ha*, said;

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enam, to this one, her son; '*Tāta*, O my son; *aham*, I; *na*, do not; *veda*, know; *etat*, this; *yat gotram*, the lineage to which; *tvam*, you; *asi*, belong.' 'Why don't you know?' Being asked so, she said, '*Aham*, I; *bahu carantī*, while performing many kinds of service in the house of my husband, serving many guests and visitors; *paricāriṇī*, I remained engaged in my duties. My mind being occupied with service, I had no idea of asking about your lineage. *Ālabhe*, I got; *tvām*, you; during that time *yauvane*, in my youth. At that very time your father departed. So I became desolate. *Sā*, being in that condition as I was; *aham*, I; *na*, do not; *veda*, know; *etat*, this; *gotraḥ*, the lineage; *yat*, to which; *tvam*, you; *asi*, belong. *Tu*, but; *aham asmi*, I am; *jabālā*, Jabālā; *nāma*, by name; *tvam*, you; *asi*, are; *satyakāmaḥ*, Satyakāma; *nāma*, by name. *Saḥ*, such as you are; *tvam*, you; *bruvīthāḥ*, tell the teacher, 'I am *eva*, surely, Satyakāma Jābāla', if you are asked by the teacher.' This is the idea.

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

3. He, having approached Haridrumata Gautama, said, 'I shall live as a celibate with you, the worshipful one. Therefore, I have come to you, the venerable one.'

Saḥ, he, Satyakāma; *etya*, having approached; *haridrumatam*, the son of Haridrumata; (and) *gautamam*, belonging to the lineage of Gautama; *uvāca*, said; '*Vatsyāmi*, I shall live with you; *bhagavati*, the worshipful one; *brahmacaryam*, as a celibate. Therefore *upeyām*,

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I have come as a disciple; *bhagavantam*, to the venerable one.'

तꣳ होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति ॥४॥

4. To him, he said, 'To what lineage do you, the good looking one, belong?' He said, 'Sir, I do not know this as to which lineage I belong. I asked my mother. She replied to me, "I got you in my youth when I was busy performing many duties and remained engaged in serving. Being as I was, I do not know this as to which lineage you belong. But my name is Jabālā, and your name is Satyakāma." Sir, such as I am, I am Satyakāma Jābāla.'

To him who had told so, Gautama *uvāca ha*, said; '*Kim gotraḥ*, to what lineage; *nu asi*, do you belong; *saumya*, O good looking one?' A disciple whose family and lineage are known is to be initiated. Being asked thus, Satyakāma replied. *Saḥ*, he; *uvāca ha*, said; '*Bhoḥ*, O sir; *aham*, I; *na veda*, do not know; *etat*, this; *yat gotraḥ*, as to which lineage; *asmi*, I belong. But *apṛccham*, I asked; *mātaram*, my mother. *Sā*, she, my mother, being asked by me; *pratyabravīt*, replied; *mām*, to me. "When I was busy performing", etc.—to be explained as before. I remember her words. *Bhoḥ*, O sir; *saḥ aham*, such as I am; *asmi*, I am; *satyakāmaḥ jābālaḥ*, Satyakāma Jābāla.'

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तꣳ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधꣳ सोम्याहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तेयेति स ह वर्षगणं प्रोवास ता यदा सहस्रꣳ सम्पेदुः ॥५॥ इति चतुर्थः खण्डः ॥४॥

5. To him he said, 'A non-Brahmin will not be able to say this. Fetch faggots for sacrifice, O good looking one. I shall initiate you since you did not depart from truth.' After initiating him, he, having separated four hundred heads of cattle from among the thin and weak ones, said, 'O good looking one, you follow them.' While driving them on he said, 'I shall not return without a thousand.' He lived in exile for years. When they became a thousand—.

Tam, to him; Gautama *uvāca ha*, said; '*Abrāḥmaṇaḥ*, a non-Brāhmin; *na arhati*, will not be able; *vivaktum*, to say; *etat*, this clearly in a truthful way, because the Brāhmins are straightforward by nature, not others. Since *na agāḥ*, you did not depart; *satyāt*, from truth, which is a virtue of the Brāhmin-caste; therefore *upaneṣye*, I shall initiate; *tvām*, you, who are a Brāhmin. Therefore *āhara*, fetch; *samidham*, faggots for sacrifice, for your investiture; *saumya*, O good looking one.' Saying so and *upanīya*, after initiating; *tam*, him; *nirākṛtya*, having separated *catuḥśatāḥ*, four hundred; *gāḥ*, heads of cattle, *kṛśānām abalānām*, from among the thin and weak herds of cattle; *uvāca*, said; '*Saumya*, O good looking one; *anusamvraja*, you follow; *imāḥ*, these cattle.' Being told so, *abhiprasthāpayan*, while driving; *tāḥ*, them towards the forest;

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uvāca, he said; '*Na āvarteya*, I shall not return; *āsahasreṇa*, without a thousand; without a full thousand.' After saying so, (and) having entered into a forest full of grass and water, and free from troubles, *saḥ*, he; *provāsa*, lived in exile; *varṣagaṇam*, for many years, for long years. Being looked after well, *yadā*, when; *tāḥ*, they, the cattle; *sampeduḥ*, became, completed the number; *sahasram*, a thousand—.

SECTION 5

अथ हैनमृषभोऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रꣳ स्मः प्रापय न आचार्यकुलम्॥ १॥

1. Then, to this one a bull said, 'O Satyakāma.' He responded saying, 'Yes, revered sir.' 'O good looking one, we have reached the number one thousand. Lead us to the house of the teacher.'

To favour him who had attained perfection through faith and austerity, the god air associated with the directions, having become pleased entered into a bull, i.e. assumed the nature of a bull. *Atha*, then; *enam*, to this one; *ṛṣabhaḥ*, a bull; *abhyuvāda ha*, said, by addressing him as Satyakāma. That Satyakāma *pratiśuśrāva*, acknowledged him, gave reply; saying '*Bhagavaḥ*, yes, revered sir.' (The bull said), '*Saumya*, O good looking one; *prāptāḥ sma*, we have reached; *sahasram*, a thousand. Your promise is fulfilled. Therefore, *prāpaya*, lead; *naḥ*, us; *ācāryakulam*, to the teacher's house.'

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ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम॥ २॥

2. (The bull said) 'I wish to tell you of one foot of Brahman.' (Satyakāma said) 'Please tell me, revered sir.' To him he said: 'The eastern side is one part, the western side is one part, the southern side is one part, the northern side is one part. O good looking one, surely this is one foot of Brahman, consisting of four parts and called the Manifested[1].'

Moreover, '*Bravāṇi*, I wish to tell you; *pādam*, of one foot; *brahmaṇaḥ*, of Brahman, of the supreme Brahman.' Being told so, he (Satyakāma) replied, '*Bravītu*, please tell me; *bhagavān*, revered sir.' Being told so, the bull *uvāca ha*, said; *tasmai*, to him, to Satyakāma; '*Brahmaṇaḥ*, of Brahman; *prācī dik*, the eastern side; *kalā*, is one part, a quarter of one foot; similarly *pratīcī dik*, the western side is one part; *dakṣiṇā dik*, the southern side is one part; *udīcī dik*, the northern side is one part. *Saumya*, O good looking one; this is *vai*, surely; *pādaḥ*, one foot; *brahmaṇaḥ*, of Brahman; *catuṣkalaḥ*, consisting of four parts—that which consists *catasraḥ*, four, *kalā*, parts is *catuṣkalaḥ*; and *nāma*, having the name; *prakāśavān*, the Manifested. Similarly the subsequent three feet also of Brahman consist of four parts.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः

[1]Some translate the word *prakāśa* as light, but then the meanings of this paragraph and of IV. 7.3 become indistinguishable.

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प्रकाशवानित्युपास्ते प्रकाशवानस्मिल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते॥ ३॥ इति पञ्चमः खण्डः॥ ५॥

3. He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Manifested, becomes renowned in this world.

He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Manifested, wins the manifested worlds.

Saḥ yaḥ, he who, anyone who; *vidvān*, having known; *evam*, in this way; *etam*, this; *pādam*, one foot; *brahmaṇaḥ*, of Brahman; *catuṣkalam*, consisting of four parts; *upāste*, meditates on it; *iti*, as; *prakāśavān*, the Manifested, as possessed of the quality of manifestation, for him this is the result: *Bhavati*, he becomes; *prakāśavān*, renowned, i.e. famous; *asmin loke*, in this world. This is the meaning. So also the unseen result is, he who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Manifested, *jayati ha*, he wins, reaches after death; *prakāśavataḥ lokān*, the manifested worlds associated with gods and others.

SECTION 6

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश॥ १॥

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1. (The bull said) 'Fire will tell you of one foot.' When the next day dawned he drove on the herds of cattle. At whatever time and place they gathered together at nightfall, then and there, having stopped the cattle, he lighted up a fire, and having brought faggots, sat behind the fire and near it, facing East.

(By saying) '*Agniḥ*, fire; *vaktā*, will tell; *te*, you; *pādam*, of one foot', that bull stopped. *Śvaḥ bhūte*, when the next day dawned; *saḥ*, he, Satyakāma, after having finished his obligatory duties, *abhi-prasthāpayāñ-cakāra ha*, drove; *gāḥ*, the herds of cattle towards the teacher's house. *Tāḥ*, they, moving slowly, proceeded towards the teacher's house. *Yatra*, at whatever time and place; *sāyam*, at nightfall; they *abhisaṁbabhūvuḥ*, gathered together; *tatra*, then and there; he, *uparuddhya*, having stopped; *gāḥ*, the herds of cattle; and *agnim upasamādhāya*, having lighted up a fire; and *ādhāya*, having brought; *samidham*, faggots; *upaviveśa*, sat; *paścāt*, behind; and *upa*, near; *agneḥ*, the fire; *prāṅ*, facing East, while thinking of the words of the bull.

तमग्निरभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव॥ २॥

2. Fire accosted him, saying, 'O Satyakāma.' He responded with, 'Yes, revered sir.'

Agniḥ, fire; *abhyuvāda*, accosted; *tam*, him; addressing him as 'O Satyakāma.' To him that Satyakāma *pratiśuśrāva*, responded, answered with; '*Bhagavaḥ*, yes, revered sir.'

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ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम॥ ३॥

3. (Fire said) 'O good looking one, I wish to tell you of one foot of Brahman.' (He said) 'Please tell me, revered sir.' To him he said, 'Earth is one part, intermediate-space is one part, heaven is one part, ocean is one part. O good looking one, of Brahman this is surely one foot called the Limitless, having four parts.'

'*Saumya*, O good looking one; *bravāṇi*, I wish to tell you; of *pādam*, one foot of Brahman.' '*Bravītu*, please tell me; *bhagavān*, revered sir.' *Tasmai*, to him; *uvāca*, he said; '*Pṛthivī*, earth; is *kalā*, one part; *antarikṣam*, intermediate-space is one part; *dyauḥ*, heaven is one part; *samudraḥ*, ocean is one part.' Thus fire spoke of the meditation associated with himself. '*Soumya*, O good looking one; *brahmaṇaḥ*, of Brahman; *eṣaḥ*, this is; *vai*, surely; *pādaḥ*, one foot; *nāma*, named; *anantavān*, the Limitless; *catuṣkalaḥ*, having four parts.'

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते॥ ४॥ इति षष्ठः खण्डः॥ ६॥

4. He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Limitless, he becomes limitless in this world.[1] He

[1]i.e. his lineage becomes unending. See Ā.G.

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who having known thus, this one foot of Brahman, consisting of four parts, meditates on it as the Limitless, he wins everlasting worlds.

He, *yaḥ*, anyone whosoever; *upāste*, meditates on; *pādam*, the foot as described, as possessed of the quality of unlimitedness; he *bhavati*, becomes so indeed, possessed of that quality; *asmin loke*, in this world. After death *jayati*, he wins; *anantavataḥ ha lokān*, everlasting worlds. 'He who', etc. is to be explained as before.

SECTION 7

हꣳसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश॥ १॥

1. (Fire said) 'The swan will tell you of one foot.' When the next day dawned he drove on the herds of cattle. At whatever time and place they gathered at nightfall, then and there, having stopped the herds of cattle, he lighted up a fire, and having brought faggots, sat behind and near the fire, facing East.

Fire stopped after saying, '*Hamsaḥ*, the swan; *vaktā*, will tell you; of *pādam*, one foot.' 'Swan' means the sun because of whiteness and similarity of moving overhead. 'When the next day, he', etc. is to be explained as before.

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तꣳ हꣳस उपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव॥ २॥

2. The swan, having come flying near, accosted him with, 'Satyakāma.' He acknowledged saying, 'Yes, revered sir.'

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम॥ ३॥

3. (The swan said) 'O good looking one, I wish to tell you of one foot of Brahman.' (He said) 'Please tell me, revered sir.' To him he said, 'Fire is one part, the sun is one part, the moon is one part, lightning is one part. O good looking one, of Brahman this is surely one foot called the Effulgent, having four parts.'

'*Agniḥ*, fire is one part; *sūryaḥ*, the sun is one part; *candraḥ*, the moon is one part; *vidyut*, lightning is one part. *Eṣaḥ*, this is surely, O good looking one'—in this way he spoke of the meditation associated with effulgence. From this it is understood that the swan is the same as the sun.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते॥ ४॥ इति सप्तमः खण्डः॥ ७॥

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4. He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Effulgent, becomes effulgent in this world. He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as the Effulgent, he wins the effulgent worlds.

The result attained by the knower is: *Asmin loke*, in this world; *bhavati*, he becomes; *jyotiṣmān*, effulgent. Dying, *jayati*, he wins; *lokān*, the worlds; *jyotiṣmataḥ*, full of effulgence as of the moon and the sun etc. The remaining portion is to be explained as before.

SECTION 8

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश॥ १॥

1. (The swan said) 'The diver-bird will speak of one foot.' When the next day dawned he drove on the herds of cattle. At whatever time and place they gathered at nightfall, then and there, having stopped the herds of cattle, he lighted up a fire, and having brought faggots, sat behind the fire and near it, facing East.

The swan also stopped after saying, '*Madguḥ*, the diver-bird; *vaktā*, will tell you; of *pādam*, one foot.' Madgu is an aċquatic bird, and (here) because of association with water, he is the vital force. 'When the next day dawned, he', etc. is to be explained as before.

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तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव॥ २॥

2. Flying near, that diver-bird accosted him with, 'O Satyakāma.' He acknowledged saying, 'Yes, revered sir.'

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम॥ ३॥

3. (The diver-bird said) 'O good looking one, I wish to tell you of one foot of Brahman.' (He said) 'Please tell me, revered sir.' To him he said, 'The vital force is one part, the eye is one part, the ear is one part, the mind is one part. O good looking one, of Brahman this is surely one foot named Āyatanavān (Possessed of an Abode) having four parts.

And that diver-bird, (identified with) the vital force, spoke of the meditation regarding himself. *Prāṇaḥ*, the vital force is one part, etc. . . . (of the foot of Brahman) named Possessed of an Abode. The mind is called the abode of enjoyments acquired by all the organs. The foot to which it belongs, that is named the foot Āyatanavān, Possessed of an Abode.

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते॥ ४॥ इत्यष्टमः खण्डः॥ ८॥

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4. He who having known in this way, this one foot of Brahman, consisting of four parts, meditates on it as Possessed of an Abode, he becomes possessed of an abode in this world. He who having known thus, this one foot of Brahman, consisting of four parts, meditates on it as Possessed of an Abode, wins worlds that are spacious.

Yaḥ, he who; *upāste*, meditates on that foot in that very way; *bhavati*, becomes; *āyatanavān*, possessed of an abode, of a shelter; *asmin loke*, in this world. Similarly, after death, *jayati*, he wins; *lokān*, worlds; *āyatanavataḥ*, that are indeed spacious. 'He who having known in this way', etc. is to be understood as before.

SECTION 9

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकामꣳ इति भगव इति ह प्रतिशुश्राव॥ १॥

1. He reached the teacher's house. The teacher addressed him saying, 'O Satyakāma.' He responded saying, 'Yes, revered sir.'

He, having thus become a knower of Brahman, *prāpa ha*, reached; *ācārya-kulam*, the teacher's house. *Tam*, him; *ācāryaḥ*, the teacher; *abhyuvāda*, addressed saying, 'O Satyakāma.' *Pratiśuśrāva*, he responded saying; '*Bhagavaḥ*, yes, revered sir.'

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाꣳस्त्वेव मे कामे ब्रूयात्॥ २॥

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2. 'O good looking one, you shine verily like a knower of Brahman. Who may it be that instructed you?' He confirmed saying, 'Some ones other than human beings. But it is you, revered sir, who should instruct for fulfilling my wish.'

'*Soumya*, O good looking one; *bhāsi*, you shine; *vai*, verily; *iva*, like; *brahmavit*, a knower of Brahman.' A knower of Brahman is possessed of tranquil organs and a smiling face; he is without care, and contented. Therefore the teacher said, 'You appear like a knower of Brahman.' Considering in his mind, '*Kaḥ nu*, who may it be', he said, 'Who *anuśaśāsa*, instructed; *tvām*, you?' And that Satyakāma said, '*Anye*, some ones, others; *manuṣyebhyaḥ*, than human beings—the gods instructed me', his intention being, 'Who else that is a human being would dare to instruct me who am your disciple!' Therefore *pratijajñe ha*, he confirmed that they were other than human beings. '*Bhagavān tu eva*, it is you indeed, revered sir; *brūyāt*, who should instruct; *me kāme*, for fulfilling my wish. Of what account is that spoken by others! I do not attach much importance to that.' This is the idea.

श्रुतꣳ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्टं प्रापतीति तस्मै हैतदेवोवाचात्र ह न किञ्चन वीयायेति वीयायेति॥ ३॥ इति नवमः खण्डः॥ ९॥

3. 'For it has been certainly heard by me from the venerable ones like you that, knowledge acquired from the teacher alone surely becomes the best.' To him he imparted this. As to this nothing remained left out, nothing left out.

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Moreover, '*Hi*, for; *śrutam*, it has been heard—to me it remains a thing already heard with regard to this matter; *bhagavat-dṛśebhyaḥ*, from venerable ones like you, from knowers of truth who are of your status; that *vidyā*, knowledge; *viditā*, acquired; *ācāryāt ha eva*, from the teacher alone; surely *prāpayati*, becomes; *sādhiṣṭham*, the best. Therefore, you the venerable one alone, should speak.' Being told so the teacher *uvāca ha*, imparted; *etat*, this, the very knowledge that was imparted by the gods; *tasmai*, to him. *Atra ha*, as to this; *na kiñcana*, nothing whatsoever, not even a little bit of the knowledge consisting of sixteen parts; *vīyāya*, remained left out. The repetition of *vīyāya*, nothing left out, is to indicate the end of the meditation.

SECTION 10

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास तस्य ह द्वादश वर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयꣳस्तꣳ ह स्मैव न समावर्तयति॥ १॥

1. Once upon a time, the son of Kamala, well-known as Upakosala, stayed as a celibate with Satya-kāma Jābāla. He served his (Jābāla's) fires for twelve years. He (Jābāla) on his part, while affirming graduation by the other students, did not certify him alone as a graduate.

The text starts again with the idea, 'I shall speak in another way, of the knowledge of Brahman and the

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path of departure of the knower of Brahman, and the meditation on fire.' The story is meant to show as before that faith and austerity are the disciplines for acquiring the knowledge of Brahman.

Kāmalāyanaḥ, the son of Kamala; *ha vai*, well-known as; *upakosalaḥ*, Upakosala; *uvāsa*, stayed; *satyakāme jābāle*, with Satyakāma Jābāla; *brahmacaryam*, as a celibate. *Paricacāra*, he served; *agnīn*, the fires; *tasya*, of his, of the teacher; *dvādaśavarṣāṇi*, for twelve years. *Ha* is to indicate a past incident. *Saḥ*, he, the teacher; after making *anyān*, the other Brahmacārins acquire the Vedic knowledge; *samāvartayan ha sma*, while affirming (their) graduation; *tam eva*, him alone, only Upakosala; *na*, did not; *samāvartayati ha sma*, certify as a graduate.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासाञ्चक्रे॥ २॥

2. To him (his) wife said, 'The Brahmacārin, endowed with austerity, has served the fires well. May not the fires admonish you. Impart to him.' Without instructing him, he left home.

Tam, to him, to the teacher; *jāyā*, the wife; *uvāca*, said; '*Taptaḥ brahmacārī*, the Brahmacārin endowed with austerity; *paricacārīt*, has served; *agnīn*, the fires; *kuśalam*, well. And you, venerable sir, are not certifying graduation of a devotee of the fires. So, understanding that, "He is not graduating our devotee," *mā*, may not; *agnayaḥ*, the fires; *paripravocan*, admonish;

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tvām, you. Therefore *prabrūhi*, impart; *asmai*, to him, to Upakosala, the knowledge that he wished for.' Although he was thus spoken to by the wife, *pravāsāñcakre*, he left home; *tasmai aprocya eva*, without instructing him.

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किं नु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति॥ ३॥

3. He resolved to fast out of sorrow. The wife of the teacher told him, 'O Brahmacārin, take food. Why don't you eat?' He said, 'In this person there are these many desires which tend towards many things. I am filled with sorrows. I shall not eat.'

Saḥ, he, Upakosala; *vyādhinā*, out of sorrow, mental sorrow; *dadhre ha*, resolved in his mind; *anaśitum*, not to eat. *Tam*, to him sitting silently in the room for fires; *ācārya-jāyā*, the wife of the teacher; *uvāca*, said; '*Brahmacārin*, O Brahmacārin; *aśāna*, take food. *Kim nu*, why, for what reason; *na aśnāsi*, do you not eat?' *Saḥ uvāca ha*, he said; '*Asmin puruṣe*, in this person, who is a common man with unfulfilled wishes; there are *ime*, these; *bahavaḥ*, many; *kāmāḥ*, desires—thoughts of duty, sorrows, i.e. mental sorrows caused by non-accomplishment of what should be done; *nānātyayāḥ*, tending in various directions towards what should be done. *Asmi*, I am; *paripūrṇaḥ*, filled with them. Therefore *na aśiṣyāmi*, I shall not eat.'

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अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति॥४॥

4. Then, the fires collectively said, 'The Brahmacārin endowed with austerity has served us well. If it pleases you, we shall instruct him.' To him they said, 'Prāṇa (the vital force) is Brahman, *Ka* (Bliss) is Brahman, *Kha* (Space) is Brahman.'

When, after speaking, the Brahmacārin had become silent, *atha*, then; *agnayaḥ*, the fires, all the three fires (Gārhapatya, Dakṣiṇāgni, Āhavanīya) being impressed by his service, and filled with compassion; *samūdire ha*, collectively said; '*Hanta*, if it pleases you; then *enam*, to this Brahmacārin who is devoted to us, who is sorrowful, who is full of austerity and faith, we shall now instruct. *Prabravāma*, we shall speak of the knowledge of Brahman.' Having decided thus, *tasmai*, to *him; ūcuḥ ha*, they said; '*Prāṇaḥ*, the vital force; is *brahma*, Brahman; *kam brahma*, *Ka* is Brahman; *Kha* (Space) is Brahman.

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः॥५॥ इति दशमः खण्डः॥१०॥

5. He said, 'I know that the vital force is Brahman. But I do not know *Ka* and *Kha*.' They said, 'That which is *Ka* is verily *Kha*, and that which is *Kha* is verily *Ka*.'

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And to him they spoke of the vital force and of that Space (associated with it).

Saḥ, he, the Brahmacārin; *uvāca ha*, said; '*Aham*, I; *vijānāmi*, know; *yat*, that which is spoken of by you thus; "*Prāṇaḥ brahma*, the vital force is Brahman", because it is a well-known thing.' This term (Prāṇa) is conventionally used for a particular form of air[1], the existence of which makes life possible and the departure of which causes its cessation. Hence it is proper that it should be Brahman. 'Thus, it being a well-known object, I know that the vital force is Brahman. *Tu*, but; *na vijānāmi*, I do not know; *kam ca kham ca*, *Ka* and *Kha*.'

Objection: Is it not that the words *Ka* and *Kha* are also well-known objects since they mean happiness and space? Due to what is the Brahmacārin's ignorance?

Vedāntin: Certainly the Brahmacārin thinks, 'How can bliss be Brahman, since "bliss" meant by the word *Ka* has only momentary existence; and how can "space" meant by the word *Kha* be Brahman, since it is devoid of consciousness? How again, can the words of the venerable ones be meaningless?' That is why he said, 'I do not know.'

To him, to the Brahmacārin who had spoken thus, *te*, they, the fires; *ūcuḥ ha*, said; '*Yat*, that; *vāva*, verily which we spoke of as *kam*, Bliss; *tat eva*, that is surely; *kham*, Space.' Thus Bliss being qualified by Space becomes distinguished from bliss arising from the contact of objects and the senses, as a lotus qualified by the adjective 'blue', becomes distinguished from red lotus etc. That which we spoke of as Space by the word *Kha*,

[1]A particular form of Cosmic energy.

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that you should know to be the same as Bliss (*Ka*). Thus, when *Kha*, Space, becomes qualified by *Ka*, Bliss, the material, insentient space becomes eliminated, just as in the case of a 'blue lotus'. (The meaning is that) the Bliss which exists in Space (is Brahman), but not so the other (bliss) that is human; and the space that is the abode of Bliss (is Brahman), but not so the other which is material (space).

Objection: If it is intended that Space is to be qualified by Bliss, then, one of the two should be the adjective, and it should be said, 'That which is *Ka* is verily *Kha*.' The other portion of the sentence is redundant. Or, in the sentence, 'That which is *Kha*, is verily *Ka*', the earlier one (Space) should be the adjective.[1]

Vedāntin: Have we not said that the intention is to distinguish both Bliss and Space (which are Brahman) from happiness and space (as understood) in the world?

Objection: When Space is qualified by Bliss, do not both of them become distinguishable by implication?

Vedāntin: Quite so. But then it becomes an injunction of meditation only on that Space which is qualified by Bliss; the meditation on that Bliss which is a quality of Space, and is used as its adjective will not become enjoined as an object of meditation, because the purpose of an adjective is completed by delimiting its substantive. Therefore Bliss also is qualified by Space for the sake of being meditated on.

[1]Either of the two words, Bliss and Space, should be the noun while the other should be taken as the adjective. But both words should not be alternatively turned into an adjective and a noun.

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Objection: How is it ascertained?

Vedāntin: Because, in the text, 'Bliss is Brahman', the word Bliss (*Ka*) is also associated with the word Brahman. If the intention was that Space qualified by the quality of Bliss is to be meditated on, then, the fires would have first said, 'Bliss (ful) Space is Brahman.' But they did not speak thus. What then? (They said) Bliss is Brahman, Space is Brahman. Therefore, for the removal of the confusion of the Brahmacārin, it is quite proper to indicate that, of the two words Bliss and Space, each is a substantive or an adjective in relation to the other, by saying *yat*, that which; is *vāva*, verily; *kam*, Bliss, etc.

Therefore, for our understanding of that sentence which was spoken of by the fires, the text says this: '*Asmai*, to this one, to the Brahmacārin; they spoke of *prāṇam ca*, the vital force (and of the Space associated with it).' The compound *tadākāśaḥ*, is to be split up as (*tasya*) its (*ākāśaḥ*) Space. What is meant is the Space within the heart, which is associated with the vital force through its being the abode (of the latter). From the mention of being possessed of the quality of Bliss, it follows that Space possessed of the quality of Bliss is Brahman; and the vital force existing there (in the Space within the heart) is Brahman from the very fact of its association with Brahman. In this way the fires spoke of the vital force and Space as Brahman, by associating them together.

SECTION 11

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति

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य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १॥

1. Then, the Gārhapatya-fire instructed this one: 'Earth, fire, food, and sun. The Person that is seen in the sun, that am I. I am that very one.'

The fires collectively had spoken of Brahman to the Brahmacārin. *Atha*, then, each of them started to speak about the meditation with regard to each one of themselves. As to that, the Gārhapatya-fire first *anuśaśāsa ha*, instructed; *enam*, this one, this Brahmacārin: '*Pṛthivī*, earth; *agniḥ*, fire; *annam*, food; *ādityaḥ*, sun—these four are my limbs. Among them *eṣaḥ puruṣaḥ*, this Person; *yaḥ*, that; *dṛśyate*, is seen; *āditye*, in the sun; *saḥ*, that; *aham asmi*, am I, the Gārhapatya-fire. And that which is the Gārhapatya-fire, *saḥ*, that; *eva*, very one; *aham asmi*, am I, the Person in the sun.' This is being said in the reverse way in the sentence, '*Saḥ eva aham asmi*, I am that very one.' As earth and food become associated by virtue of their being things of enjoyment, not so is the relation between the Gārhapatya-fire and the sun. They (sun and fire) have the common qualities of being eaters, ripeners and illuminators. Therefore, among these two there is absolute identity. But earth and food become related to these two by way of being things of enjoyment.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते॥ २॥ इत्येकादशः खण्डः॥ ११॥

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2. 'He who having known this thus, meditates (on it), he destroys sinful deeds, becomes a dweller in the world (of fires), gets a full span of life, lives brilliantly, (and) his successors do not become extinct. He who meditates having known this thus, we protect him in this world as also in the other.'

Saḥ yaḥ, he who, anyone who; *vidvān*, having known; *etam*, this, the Gārhapatya-fire; *evam*, thus divided into four parts as food and the eater of food, as stated above; *upāste*, meditates (on it); *apahate*, he destroys; *pāpa-kṛtyām*, sinful deeds; *bhavati*, becomes; *lokī*, a dweller in the world of fires belonging to us, as we ourselves are; *eti*, he gets; *sarvam āyuḥ*, a full span of life of a hundred years in this world; *jīvati*, lives; *jyok*, brilliantly. The idea is that he does not remain unknown. *Asya*, of him; *avarapuruṣāḥ*, the successors, the persons born in the line of this man of knowledge; *na kṣīyante*, do not become extinct. The idea is that his lineage is not cut off. Moreover, *vayam*, we; *upabhuñjāmaḥ*, protect; *tam*, him; *asmin loke*, in this world too, while alive; *amuṣmin ca*, and in the other world. He who meditates having known this thus, on what has been spoken of already, to him comes this kind of result. This is the idea.

SECTION 12

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १॥

1. Then, the fire Anvāhārya Pacana (Dakṣiṇāgni)

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instructed this one: 'Water, directions, stars and the moon. This Person that is seen in the moon, that am I. I am that very one.'

Atha, then; the fire *anvāhārya pacana*, Dakṣiṇāgni; *anuśaśāsa ha*, instructed; *enam*, this one; *'Āpaḥ*, water; *diśaḥ*, directions; *nakṣatrāṇi*, stars; *candramā*, moon—these are my four limbs. I, Anvāhārya Pacana exist by dividing myself into four parts. Among them *eṣaḥ*, this; *puruṣaḥ*, person; *yaḥ*, who; *dṛśyate*, is seen; *candramasi*, in the moon; *saḥ*, that; *asmi*, am; *aham*, I.' 'I am that very one' is to be explained as before (in 11.1). Anvāhārya Pacana and the moon are identical because of (their) relationship with the southern direction. The relation of water and the stars is from the point of view of their being food as explained before, because it is well-known that the stars are (food) objects of enjoyment to the moon. Just as the earth is the food of Gārhapatya-fire, so also water is the food of Dakṣiṇāgni, since it (water) is the producer of food.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते॥ २॥ इति द्वादशः खण्डः॥ १२॥

2. 'He who having known this thus, meditates on it, becomes freed from sinful deeds, becomes a dweller in the world (of fires), gets a full span of life, lives brilliantly, (and) his successors do not become extinct. He who meditates having known this thus, we protect him in this world as also in the other.'

This is to be explained as before (in 11.2).

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SECTION 13

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १॥

1. Then, the fire Ahavanīya instructed this one thus: 'Vital force, space, heaven, lightning. This Person that is seen in lightning, that am I. I am that very one.'

Atha, then; *āhavanīyaḥ*, the fire Āhavanīya; *anuśaśāsa ha*, instructed; *enam*, this one; '*Prāṇaḥ*, vital force; *ākāśaḥ*, space; *dyauḥ*, heaven; *vidyut*, lightning—of me also these are the four limbs. *Eṣaḥ*, this; *puruṣaḥ*, Person; *yaḥ*, that; *dṛśyate*, is seen; *vidyuti*, in lightning; *saḥ*, that; *asmi*, am; *aham*, I', etc. are to be explained as before because of their similarity. Lightning and Āhavanīya-fire have relationship with heaven and space from the point of view of being things of enjoyment, because they (heaven and space) are the abodes (of lightning and Āhavanīya-fire respectively). The rest is to be understood as before.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते॥ २॥ इति त्रयोदशः खण्डः॥ १३॥

2. 'He who having known this thus, meditates on it, becomes freed from sinful deeds, becomes a dweller in the world (of fires), gets a full span of life, lives brilliantly, (and) his successors do not become extinct. He

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who meditates having known this thus, we protect him in this world as also in the other.'

SECTION 14

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्यो-ऽभ्युवादोपकोसल३ इति ॥ १॥

1. They said, 'O good looking one, Upakosala, to you (has been imparted) this knowledge about ourselves as also the knowledge of the Self. But the teacher will tell you of the path.' His teacher came. The teacher addressed him saying, 'O Upakosala.'

Again, *te*, they; collectively *ūcuḥ*, said; '*Saumya*, O good looking; *upakosala*, Upakosala; *te*, to you (has been imparted), yours has been; *eṣaḥ*, this; *asmad-vidyā*, knowledge about ourselves, i.e. the knowledge about the fires; *ca*, and; *ātma-vidyā*, knowledge of the Self stated above in, 'Vital force is Brahman, Bliss is Brahman, Space is Brahman' (10.4). *Tu*, but; *ācāryaḥ*, the teacher; *vaktā*, will tell; *te*, you; *gatim*, the path for acquiring the result of the knowledge.' Saying so, the fires became silent. *Asya*, his; *ācāryaḥ*, the teacher; *ājagāma ha*, came back in due course. And *ācāryaḥ*, the teacher; *abhyuvāda*, addressed; *tam*, him, the disciple; thus: 'O Upakosala.'

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु मानुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति॥ २॥

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2. He responded thus, 'Venerable sir.' 'O good looking one, your face shines like that of a knower of Brahman. Who is it indeed that instructed you?' 'Sir, who can instruct me?' In this way he suppressed as it were. 'These ones (the fires) who are thus now, had surely a different appearance.' In this way he spoke of the fires. 'O good looking one, what indeed did they tell you?'

Pratiśuśrāva ha, he responded thus; '*Bhagavaḥ*, venerable sir.' '*Saumya*, O good looking one; *te*, your; *mukham*, face; *bhāti*, shines, appears bright; *iva*, like; *brahmavidaḥ*, that of a knower of Brahman. *Kaḥ nu*, who is it indeed; *anuśaśāsa*, that instructed; *tvā*, you?' Being told so he replied, '*Kaḥ nu*, who indeed; *anuśiṣyāt*, can instruct; *me*, me, O venerable sir, when you were out?' *Iti*, in this way; *apaniḥnute*, he suppressed; *iva*, as it were. The word *apa* is connected with the remote word *niḥnute*. The idea is that he did not actually suppress, nor did he speak truly of what the fires had said. How?

'*Ime*, these ones, the fires who were served by me; *nūnam*, surely spoke. For (though) shuddering as it were at your sight, they are now *īdṛśāḥ*, seen like this; *anyādṛśāḥ*, they were otherwise of a different appearance earlier.' Thus, *iha*, in this matter; *abhyūde*, he spoke; *agnīn*, of the fires, by pointing at them in an indirect way. '*Saumya*, O good looking one; *kim*, what; *kila*, indeed; *te*, they, the fires; *avocan*, did say; *tubhyam*, to you?' Being asked thus—

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त

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एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच॥३॥ इति चतुर्दशः खण्डः॥१४॥

3. He acknowledged saying, 'This.'

'O good looking one, they surely spoke of the worlds only. But I shall speak to you of That, to the knower of which a sinful act does not get attached, as water does not stick to a lotus leaf.'

'Venerable sir, please tell me.' To him he said:

'They (the fires) said *idam*, this. *Iti*, in this way; *pratijajñe*, he acknowledged, said a little by way of a hint, but not the whole of it as had been spoken of by the fires. Therefore, the teacher said, '*Saumya*, O good looking one; *te*, they; *kila*, surely; *avocan*, spoke of; *lokān*, the worlds, earth etc.; *vāva*, only, but not of Brahman as a whole. *Tu*, but; *aham*, I; *vakṣyāmi*, shall speak of; *tat*, that Brahman; *te*, to you, of which you want to hear. Hear the greatness of the knowledge of that Brahman of which I am speaking. *Yathā*, as; *āpaḥ*, water; *na ślişyante*, does not stick; *puṣkara-palāśe*, to a lotus-leaf; *evam*, similarly; *evam vidi*, to a man who thus knows Brahman of which I shall speak; *pāpam karma*, a sinful act; *na ślişyate*, does not get attached.' To the teacher who had spoken thus, Upakosala said, '*Bhāgavān*, venerable sir; *bravītu*, please tell; *me*, me.' The teacher *uvāca ha*, said; *tasmai*, to him:

SECTION 15

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति॥१॥

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1. He said thus: 'This Person that is seen in the eye, this is the Self. This is deathless, fearless. This is Brahman. If anybody pours clarified butter or water on It, that flows surely to the eye-lashes.'

Eṣaḥ puruṣaḥ, this Person, the Witness of vision; *yaḥ*, that; *dṛśyate*, is seen; *akṣiṇi*, in the eye by those who have withdrawn their organs (from objects), who are endowed with such disciplines as celibacy etc., the calm ones and the discriminating ones, in accordance with the other Vedic text, 'Eye of the eye' (Ke. I.2), (He is the Self).

Objection: Does not what the fires had spoken of become falsified because, in the sentence, 'But the teacher will tell you of the path', they had said that the teacher will be the speaker of the path only? And does it not also amount to ignorance of the fires about the future?

Vedāntin: This defect does not arise because, by speaking of the Seer in the eye, the teacher only reiterates that blissful Space (of which the fires had spoken). '*Eṣaḥ ātmā*, this is the Self of creatures'; *iti uvāca ha*, he said thus. '*Etat*, this, i.e. the Reality of the Self of which I have spoken; is *amṛtam*, deathless, indestructible; therefore *abhayam*, fearless, because fear is possible for him only who has apprehension of destruction. Since there is absence of that, It is fearless. Hence, *etat brahma*, this is Brahman, the Great, the Infinite.

Moreover, the greatness of this Brahman, of the Person in the eye, is this: *Yadyapi*, should anyone; *siñcati*, pour; *sarpiḥ*, clarified butter; *udakam vā*, or

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water; *asmin*, on it, on the eye; *tat*, on the location of the Person; then *gacchati*, it flows; *vartmanī eva*, to the eye-lashes only; it does not become attached to the eye, as water (does not) to a lotus-leaf. The idea is that, since the location itself has got this greatness, what need one speak of the unsullied state of Him who is located (there), the Person in the eye!

एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद॥ २॥

2. They call Him the goal of all attractive things because all things that are sought after proceed towards Him. All things that are sought after proceed towards this one who knows thus.

Ācakṣate, they call; *etam*, Him the Person as described earlier; *samyadvāma iti*, the goal of all attractive things. Why? Since *sarvāṇi*, all things; that are *vāmāni*, sought after, prayed for, (that are) attractive; *abhisamyanti*, proceed towards; *etam*, Him. Therefore (He is) *samyadvāmaḥ*, the goal of all attractive things. Similarly, *sarvāṇi*, all; *vāmāni*, attractive things; *abhisamyanti*, proceed towards; *enam*, this one; *yaḥ evam veda*, who knows thus.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद॥ ३॥

3. This one again, is indeed the Bestower of merits because This one bestows all merits. He who knows thus, bestows all merits.

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Eṣaḥ, This one; *u*, again; *eva*, is indeed; *vāmanīḥ*, the Bestower of merits; *hi*, because; *eṣaḥ*, This one; *nayati*, carries (bestows), takes to, makes available to the creatures; *sarvāṇi*, all; *vāmāni*, merits, results of virtuous deeds in accordance with their merits—making them (the merits) their own virtues. The result for the knower (of this) is: *Yaḥ evam veda*, he who knows thus; *nayati*, carries (bestows); *sarvāṇi*, all; *vāmāni*, merits.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद॥४॥

4. This one again, is indeed called the Bestower of lustre because This one shines in all the worlds. He who knows thus, shines in all the worlds.

Eṣaḥ, This one; *u*, again; *eva*, is indeed; *bhāmanīḥ*, the Carrier (Bestower) of lustre; *hi*, since; *eṣaḥ*, This one, in the forms of sun, moon, fire, etc.; *bhāti*, shines; *sarveṣu lokeṣu*, in all the worlds. This is according to the Vedic text, 'All this shines through His lustre' (Ka. II.2.15). Therefore, He is the Carrier (Bestower) of lustre since He carries (bestows) lustre. That one also *yaḥ evam veda*, who knows thus; *bhāti*, shines; *sarveṣu lokeṣu*, in all the worlds.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्डेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ

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एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते॥ ५॥ इति पञ्चदशः खण्डः॥ १५॥

5. Now, if again, in the case of this one they perform the last rites or they do not, they verily reach light. From light he goes to day, from day to the bright fortnight, from the bright fortnight he goes to the six months during which the sun moves northward, from these months to the year, from the year to the sun, from the sun to the moon, from the moon to lightning. Some superhuman person leads those who are there to Brahma. This is the divine path, the path of Brahma. Having reached there, they do not return to this whirl of Manu. They do not return.

Atha, now, the path of the knower of Brahman as described, is being spoken of. *Yat*, if; *ca*, again; *kurvanti*, they, the priests perform; *śavyam*, the last rites, rites regarding a dead body; *asmin*, in the case of this one, in the case of a man of this kind of knowledge, when he passes away; *ca*, or; *yadi*, if; they *na*, do not perform (those rites), (then) under all conditions whatever, a knower of this kind is not debarred, it is not that he does not reach Brahma even because of that non-performance of the last rites. Nor again, by the performance of the last rites does he attain some better world. This is in accordance with another Vedic text, 'It neither increases nor decreases through work' (Bṛ. IV. 4.23).

Knowledge is being praised by showing disregard for the last rites. However, it does not mean that the last rites are not to be performed for a knower of this kind. In the case of others, indeed, if the last rites were not to

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be performed, some obstacle to the commencement of the result of rites is inferred, for it is shown here that only in the case of a man of knowledge, whether the last rite is performed or not performed, there will be no obstacle in the commencement of the result of knowledge. Those who meditate on the blissful Space as the Person in the eye, possessed of the qualities of being the goal of all attractive things, the Bestower of merits, (and) the carrier of lustre, and (also meditate) on the knowledge of the fires together with the vital force, they *evā*, verily; *abhisambhavanti*, reach; *arciṣam*, light, the deity identified with light, under all conditions, irrespective of the performance or non-performance of any other (e.g. funeral) rite for them.

Arciṣaḥ, from light, from the deity of light; (he goes) *ahaḥ*, to day, to the deity identified with day. *Aḥnaḥ*, from day; *āpūryamāṇapakṣam*, to the bright fortnight, to the deity of the bright fortnight. *Āpūryamāṇapakṣāt*, from the bright fortnight; *tān ṣaṭ māsān*, to those six months; *yān udaṅ eti*, during which the sun moves northward, i.e. to the deity of the northern solstice. *Tebhyaḥ*, from those months; *samvatsaram*, to the year, to the deity of the year. *Samvatsarāt*, from the year; *ādityam*, to the sun. *Ādityāt*, from the sun; *candramasam*, to the moon; *candramasaḥ*, from the moon; *vidyutam*, to lightning. *Puruṣaḥ amānavaḥ*, some superhuman being—one born in the region of Manu is *mānavaḥ*, a human; he who is not a *mānavaḥ* is *amānavaḥ*, a superhuman being—; that person coming from the world of Brahmā; *gamayati*, leads; *tat enān*, those who are there; *brahma*, to Brahmā, to Hiraṇyagarbha, residing in the world called Satya.

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Since there is mention of a goer, of the place to be reached, and leadership for going, it (going, leading, etc.) becomes illogical with regard to the attainment of Brahman which is absolute Existence. In the latter case it is proper to say, 'Having become Brahman he attains Brahman' (Bṛ. IV. 4.6). The text will speak of the attainment of absolute Existence (in the sixth chapter) that comes through the eradication of all differences. Moreover, there is no other unseen path which can serve (a man who has not realised the absolute Brahman) for proceeding[1] (to It),[2] because there is the other Vedic text, 'He (God, the supreme Self) who has not been realised does not protect (help) this one (to reach the Supreme).

Eṣaḥ, this; *devapathaḥ*, is the divine path. It is called the divine path because it is indicated by deities who are competent to lead along the path of light etc. The goal to be reached is Brahmā, and being associated with that Brahmā, this path is called *brahmapathaḥ*, the path of Brahmā. *Etena pratipadyamānāḥ*, people proceeding along this path to Brahmā; *na āvartante*, do not return; *imam*, to this; *āvartam*, whirl; *mānavam*, of Manu, the creation that is associated with Manu. The word *āvarta* meaning a whirl (circling round) is used because people circle round here, riding on the wheel of birth and death, which is like the rotating device (with pockets for lifting water). The repetition of 'He

[1]There are two readings of the Bhāṣya: *na ca adṛṣṭo mārgo gamanāya upatiṣṭhate*, and *na ca adṛṣṭo mārgo agamanāya upatiṣṭhate*. We have followed the first reading.

[2]Since there is no other unseen path, therefore there can be no non-going by him (along the Devayāna Path).

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does not return', is to show the conclusion of the meditation together with its result.

SECTION 16

एष ह वै यज्ञो योऽयं पवत एष ह यज्ञिदꣳ सर्वं पुनाति यदेष यज्ञिदꣳ सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी॥ १॥

1. This one that blows, this is surely a sacrifice. This, when moving, sanctifies all this. While moving it sanctifies all this, therefore it is indeed a sacrifice. Of it speech and mind are the two paths.

Since in the context of meditation there is a connection with the Path (instructed in the earlier portion), and since this and the earlier portions belong to the Āraṇyaka part of the Veda, and since, if any defect arises in a sacrifice, then, as an expiation the Vyāhṛtis and the silence of the priest called Brahmā versed in these, are also to be enjoined, therefore this text commences.

Eṣaḥ ha, this, this air; *yaḥ pavate*, that blows; *ayam*, this; *vai*, is surely; *yajñaḥ*, a sacrifice. *Ha* and *vai* are two indeclinable words indicating well-known facts. In the Vedas it is well-known that a sacrifice has air as its basis, as stated in the Vedic text, '*Svāhā vātedhāḥ*[1], offering is made in the air by uttering the word *Svāhā*' (Tai. Saṁ. I. 1.13.3); 'This indeed is the sacrifice that

[1]That which is *dhīyate*, offered, *vāte*, in air, by uttering *svāhā*.—Ā.G.

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blows', etc. Air indeed is associated with action because its nature is that of movement. And moreover, it is found in the Vedic text, 'Air indeed is the beginner of a sacrifice, air is its basis.'

Eṣaḥ, this (air); *yan*, when moving; *punāti*, sanctifies, purifies; *idam sarvam*, all this, the world. Indeed there can be no sanctification in the case of a non-mover[1], for it is seen that removal of defect is possible for a person who moves[2], but not for one who does not move. *Yat*, since; *eṣaḥ*, this; *yan*, while moving; *punāti*, sanctifies; *idam sarvam*, all this; *tasmāt*, therefore; *eṣaḥ*, this; *eva*, indeed; is *yajñaḥ*, a sacrifice because it purifies. *Tasya*, of that which is this (air), which is a sacrifice having this distinction; *vāk*, speech engaged in uttering the *mantras*; *ca*, and; *manaḥ ca*, mind engaged in the knowledge of things as they are—these two, viz speech and mind; are *vartanī*, two paths. They are the two paths by which a sacrifice is spread and along which it proceeds, because there is this other Vedic text, 'That which is a sacrifice is surely a successive movement of speech and mind, activated by Prāṇa and Apāna' (Ai. Br. 25.8). Therefore, since a sacrifice proceeds through speech and mind, speech and mind are called the paths of a sacrifice.

तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा वाचा होताध्वर्युरुद्गातान्यतराꣳ स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यवदति॥२॥

[1]One who does not perform the enjoined actions—rites and duties.—Ā.G.

[2]Purification is possible for one who refrains from prohibited action, and undertakes those that are enjoined.—Ā.G.

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2. (The priest) Brahmā sanctifies one of these two with (his) mind. Hotā, Adhvaryu and Udgātā sanctify the other with speech. When he, the Brahmā, breaks his silence while the (*śastra* called) Prātaranuvāka is begun before the hymn Paridhānīya—

The priest called Brahmā *samskaroti*, sanctifies; *tayoḥ anyatarām*, one of the two, one of those two paths; *manasā*, with (his) mind possessed of discriminative knowledge. Hotā, Adhvaryu and Udgātā—these three priests also sanctify, *anyatarām*, the other one, the path constituted by speech; *vācā*, with speech itself. This being so, the two paths, speech and mind, have to be sanctified in a sacrifice. Then, *yatra*, when; *upākṛte prātaranuvāke*, the *śastra* called Prātaranuvāka is begun; *purā*, before; *paridhānīyāyāḥ*, the hymn Paridhānīya; then, if *saḥ*, he who is; *brahmā*, the priest Brahmā; *vyavavadati*, breaks his silence in this interval—

अन्यतरामेव वर्तनीꣳ सꣳस्करोति हीयतेऽन्यतरा स यथैकपाद्व्रजन्नथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञꣳ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति॥ ३॥

3. He sanctifies only one of the two paths while the other gets destroyed. As a person moving on one foot, or a chariot moving on one wheel, gets destroyed, similarly his sacrifice gets destroyed. When the sacrifice gets destroyed the sacrificer gets destroyed accordingly. By performing the sacrifice he becomes a great sinner.

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Then *samskaroti*, he sanctifies; *eva*, only; *anyatarām*, one of the two paths, viz speech. *Anyatarā*, the other one of the paths, viz mind which has not been sanctified by Brahmā; *hīyate*, gets destroyed, becomes faulty. That sacrifice, not being able to proceed along one of the two paths, viz speech alone, gets destroyed. Like what? That is being said: *Yathā*, as; *ekapād vrajan*, a person moving on a road on one foot; *vā*, or; as a *rathaḥ*, chariot; *ekena cakreṇa vartamānaḥ*, moving on one wheel; *riṣyati*, gets destroyed; *evam*, similarly; *yajñaḥ*, the sacrifice; *asya*, of this man; *riṣyati*, gets destroyed by a bad Brahmā. *Yajñam riṣyantam*, when the sacrifice gets destroyed; *yajamānaḥ*, the sacrificer; *anu-riṣyati*, gets destroyed accordingly because the sacrificer's life is dependent on the sacrifice. Therefore it is reasonable that he should get destroyed when the sacrifice is destroyed. *Iṣṭvā*, by performing that sacrifice of such a kind; *saḥ* he; *bhavati*, becomes; *pāpīyān*, a great sinner.

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यववदत्युभे एव वर्तनी सꣳस्कुर्वन्ति न हीयतेऽन्यतरा॥४॥

4. Again, when the Brahmā does not break his silence when the *śastra* called Prātaranuvāka is started, until the hymn Paridhānīya is begun, then, they indeed sanctify both the paths; neither of the two gets destroyed.

Atha, again; *yatra*, when; *brahmā*, the Brahmā having the knowledge, persists in his silence, continues without using his speech; *na vyavavadati*, does not break his silence until the hymn Paridhānīya starts;

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then, in that way all the priests *eva*, indeed; *samskurvanti*, sanctify; *ubhe vartanī*, both the paths. Also *anyatarā*, neither of the two; *na hīyate*, gets destroyed. Like what?

स यथोभयपाद्व्रजन्नथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स इष्ट्वा श्रेयान्भवति॥५॥ इति षोडशः खण्डः॥१६॥

5. As a man walking on both feet, or a chariot moving on both wheels, remains intact, similarly his sacrifice remains intact. When the sacrifice remains well-established the sacrificer also remains well-established accordingly. By performing the sacrifice he becomes greater.

In answer the text gives two illustrations which are opposite of the earlier ones. *Evam*, thus; *yajñaḥ*, the sacrifice; *asya*, of this one, of the sacrificer; *pratitiṣṭhati*, remains intact by continuing in its own two paths; i.e. without being destroyed it remains in its own identity. *Anu*, in accordance with; *yajñam pratitiṣṭhantam*, the sacrifice remaining well-established; *yajamānaḥ*, the sacrificer; *pratitiṣṭhati*, remains well-established. *Saḥ*, he, the sacrificer; *bhavati*, becomes; *śreyān*, greater; *iṣṭvā*, by performing the sacrifice which is associated with a Brahmā who has the knowledge of silence.

SECTION 17

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानाꣳ रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः॥१॥

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1. Prajāpati brooded over the worlds. He extracted their juices when they were being brooded over—fire from earth, air from space, the sun from heaven.

The silence of Brahmā has been enjoined here. When that duty (of silence) of Brahmā is violated, or if any other duty of the priests, Hotā and others, is violated, then, an expiation in the form of performing the Vyāhṛti-sacrifice has to be undertaken. Therefore the Vyāhṛtis are to be enjoined. Hence the text says: *Prajāpatiḥ*, Prajāpati; *abhyatapat*, brooded over; *lokān*, the worlds, undertook an austerity in the form of meditation, brooding over the worlds for the sake of extracting their juices. *Teṣām*, of them, of the worlds; *tapyamānānām*, which were being brooded over, he (Prajāpati) *prāvṛhat*, extracted, i.e. took up; *rasān*, the juices in the form of their quintessences. Which ones (did he take up)? (He took up) *agnim*, fire; *pṛthivyāḥ*, from earth as its juice; *antarikṣāt*, from space; *vāyum*, air; *ādityam*, the sun; *divaḥ*, from heaven.

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाꣳ रसान्प्रावृहदग्नेर्ऋचो वायोर्यजूꣳषि सामान्यादित्यात्॥ २॥

2. He brooded over these three deities. He extracted their juices when they were being brooded over—Ṛk-*mantras* from fire, Yajur-*mantras* from air, Sāma-*mantras* from the sun.

Again, in that very way he *abhyatapat*, brooded over; *etāḥ*, these; *tisrāḥ*, three; *devatāḥ*, deities—fire and others. From them also he took up their quintessences (in the form of) the knowledge of the three Vedas.

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स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्प्रावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः॥ ३॥

3. He brooded over the knowledge of these three Vedas. He took up the juices from them when they were being brooded over—Bhūḥ from the Ṛk-*mantras*, Bhuvaḥ from the Yajur-*mantras*, Svaḥ from the Sāma-*mantras*.

Saḥ, he; again, *abhyatapat*, brooded over; *trayīm vidyām*, the knowledge of the three Vedas. He took up *rasān*, the juices; *tasyāḥ tapyamānāyāḥ*, from that Vedic knowledge when it was being brooded over—the Vyāhṛti called Bhūḥ from the Ṛk-*mantras*, the Vyāhṛti called Bhuvaḥ from the Yajur-*mantras*, the Vyāhṛti called Svaḥ from the Sāma-*mantras*. Therefore indeed, these great Vyāhṛtis are the quintessences of the worlds, the gods and the Vedas.

तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टꣳ सन्दधाति॥ ४॥

4. Should there be any injury (to the sacrifice) owing to the Ṛk-*mantras*, then he should make an oblation in the Gārhapatya-fire with the *mantra*, 'Bhūḥ Svāhā.' In that way, by the juice of the Ṛk-*mantras* themselves and the power of the Ṛk-*mantras*, he cures the injury to the sacrifice caused by the Ṛk-*mantras*.

Yadi, if; *tat*, there, in that sacrifice; *riṣyet*, any injury occurs; *ṛktaḥ*, because of the Ṛk-*mantras*; then *juhuyāt*, he should make an oblation; *gārhapatye*, in the

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Gārhapatya-fire; *iti*, with the *mantra*, 'Bhūḥ Svāhā.' That is the expiation in that case. How? (*Tat*, meaning 'in that way', is an adverb which qualifies the verb) *saṁdadhāti*, he cures; *ṛcām eva rasena*, by the juice of the Ṛk-*mantras* themselves; *ṛcām vīryeṇa*, (and) by the power of Ṛk-*mantras*; *ṛcām viriṣṭam*, the disconnection in the form of an injury that is caused by Ṛk-*mantras*; *yajñasya*, in the sacrifice.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ सन्दधाति॥ ५॥

5. Then, should there be any injury from the Yajur-*mantras*, he should make an oblation in the Dakṣiṇāgni-fire with the *mantra*, 'Bhuvaḥ Svāhā.' In that way, by the juice of the Yajur-*mantras* themselves and the power of the Yajur-*mantras*, he cures the injury to the sacrifice caused by the Yajur-*mantras*.

Atha yadi, then, should there be; any *riṣyet*, lapse; *yajuṣṭaḥ*, from the Yajur-*mantras*; then *juhuyāt*, he should make an oblation; *dakṣiṇāgnau*, in the Dakṣiṇāgni-fire; *iti*, with the *mantra*, 'Bhuvaḥ Svāhā.'

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टꣳ सन्दधाति॥ ६॥

6. Then, should there be any injury from the Sāma-*mantras*, he should make an oblation in the Āhavanīya-fire with the *mantra*, 'Svaḥ Svāhā.' In that way, by the juice of the Sāma-*mantras* themselves and the power

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of the Sāma-*mantras*, he cures the injury to the sacrifice caused by the Sāma-*mantras*.

Similarly, in the case of an injury owing to the Sāma-*mantras*, *juhuyāt*, he should make an oblation; *āhavanīye*, in the Āhavanīya-fire; *iti*, with the *mantra*; 'Svaḥ Svāhā.' Thereby, as before, *saṁdadhāti*, he cures the sacrifice.

But when the injury is caused by Brahmā, then, he should pour oblations in the three fires with the three Vyāhṛtis, because that injury occurs with regard to the knowledge of the three Vedas. This is according to the Vedic text, 'How does one acquire the position of a Brahmā? Through the knowledge of the three Vedas indeed' (Ai. Br. 25.8). Or some other rule[1] has to be sought for in the case of an injury caused by Brahmā.

तद्यथा लवणेन सुवर्णꣳ सन्दध्यात्सुवर्णेन रजतꣳ रजतेन त्रपु त्रपुणा सीसꣳ सीसेन लोहं लोहेन दारु दारु चर्मणा॥७॥

7. This is as one would join gold with the help of borax, silver with the help of gold, tin with the help of silver, lead with the help of tin, iron with the help of lead, timber with the help of iron, (and) timber with the help of leather.

Tat yathā, this is as; *sandadhyāt*, one would join; *suvarṇam*, gold; *lavaṇena*, with the help of salts like borax etc. because that is an agent for softening hard

[1]Brahmā is known as the master of Vedic knowledge. So any lapse caused by him will get rectified by the very power of his Vedic knowledge.—Ā.G.

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(metals); one would join *rajatam*, silver which is difficult to bind; *suvarṇena*, with the help of gold; similarly *trapu*, tin; *rajatena*, with the help of silver; *sīsam*, lead; *trapunā*, with the help of tin; *loham*, iron; *sīsena*, with the help of lead; *dāru*, timber; *lohena*, with the help of iron; (and) *dāru*, timber; *carmaṇā*, with the help of leather, by binding with leather.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टꣳ सन्दधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति॥ ८॥

8. In this way, with the power of these worlds, of those gods, and of this knowledge of the three Vedas, one rectifies the lapse in a sacrifice. Such a sacrifice where there is a Brahmā with this kind of knowledge, is indeed cured as though by medicine.

Evam, in this way; *saṁdadhāti*, one cures; *yajñasya viriṣṭam*, the injury to a sacrifice; *vīryeṇa*, with the power, by the valour called 'juice'; *eṣām lokānām*, of these worlds; *āsām devatānām*, of those gods; *asya trayyā vidyayā*, of this knowledge of the three Vedas. *Eṣaḥ yajñaḥ*, this sacrifice; *ha vai*, stands surely; *bheṣajakṛtaḥ*, cured by medicine—this sacrifice becomes cured as a sick man is by a well-trained physician. Which is that? It is that sacrifice, *yatra*, where, in which sacrifice; *bhavati*, there is; *brahmā*, a Brahmā; *evamvit*, possessed of this knowledge—a knower of the Vyāhṛtis and the expiation as stated above. This is the idea.

एष ह वा उदवभ्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदꣳ

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ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति॥ ९॥

9. This sacrifice in which one possessed of this knowledge becomes a Brahmā, indeed inclines northward. Here is surely a Gāthā[1] with regard to the Brahmā who is possessed of this knowledge: 'He goes to all those places wherever this sacrifice gets retarded.'

Moreover, *eṣaḥ*, this; *yajñaḥ*, sacrifice; *yatra*, in which; *evamvit*, one possessed of this knowledge; *brahmā bhavati*, becomes a Brahmā; *ha vai*, is surely; *udakpravaṇaḥ*, inclined northward. This sacrifice slopes down northward and rises southward, i.e. it becomes the cause of winning the Northern Path. *Eṣaḥ ha vai*, here is surely; *gāthā*, a Gāthā; *evam vidam brahmāṇam anu*, with regard to the priest Brahmā possessed of this knowledge, which is meant as a praise for the Brahmā:

Tat etat gacchati, he goes to all those places, i.e. protects through expiation, by curing the injury; *yataḥ yataḥ*, from wherever, from whichever place of rites of the priests; the sacrifice *āvartate*, turns back (becomes retarded) by becoming injured.

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्चाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानꣳ सर्वाꣳश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम्॥ १०॥ इति सप्तदशः खण्डः॥ १७॥ इति छान्दोग्योपनिषदि चतुर्थोऽध्यायः॥ ४॥

[1]A verse not belonging to the Vedas but to the legends.

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10. The Brahmā holding on to his silence is the only one priest who protects the other performers, like a mare protecting the fighters. The Brahmā who is possessed of such knowledge protects the sacrifice, the sacrificer and all the priests. Therefore one should accept as Brahmā only one who is possessed of such knowledge, not one who is not possessed of such knowledge.

Brahmā is *mānavaḥ* since he holds on to his silence, or because he is thoughtful, or because he is possessed of knowledge. Therefore Brahmā *eva*, is the only; *ekaḥ*, one; *ṛtvik*, priest; who *abhirakṣati*, protects; *yajñam*, the sacrifice; *yajamānam*, the sacrificer; *ca*, and; *sarvān*, all; *ṛtvijaḥ*, the priests, since he removes the defects incurred by them; just as *aśvā*, a mare; *abhirakṣati*, protects; *kurūn*, the performers, the warriors, the riders. Since a Brahmā has to be a man of knowledge possessed of such distinction, *tasmāt*, therefore; *kurvīta*, one should appoint; *brahmāṇam*, a Brahmā; *evam vidam eva*, only one who is possessed of this kind of knowledge, who knows the aforesaid Vyāhṛtis etc.; never *anevam vidam*, a person who is not possessed of such knowledge. The repetition of 'not one who is not possessed of such knowledge', is to indicate the conclusion of the chapter.

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CHAPTER V

SECTION I

ओं। यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च॥ १॥

1. *Om*. Anyone who indeed knows the oldest and the greatest, surely becomes the oldest and the greatest. The vital force is indeed the oldest and the greatest.

Om. It has been said that the result of meditation on the qualified Brahman is the progress along the Northern Path. Now, in the fifth chapter, after reasserting that very path for the householder conversant with the five fires, and the celibates who are possessed of faith and engaged in other forms of meditation, the text is begun with the intention that, the path of transmigration connected with the southern direction, characterised by smoke etc. and consisting in returning to this earth in the case of those who are performers of mere rites, as also a third course which is fraught with greater sorrow, have to be stated so as to generate a spirit of renunciation.

The vital force is greater among the organs of speech etc. The vital force has been referred to many times in the earlier chapters in such sentences as, 'The vital force is indeed the place of merger' (IV. 3.3), etc. How can that (vital force) be the greatest among speech etc. when, without distinction, action is done by them all

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collectively? And how should it be meditated on? Hence the following text is begun for enjoining its qualities of being the greatest etc.

Yaḥ ha, anyone who; *vai*, indeed; *veda*, knows; *jyeṣṭham*, the oldest, the first by age; *ca*, and; *śreṣṭham ca*, the greatest in qualities; he *bhavati*, becomes; *ha vai*, surely; *jyeṣṭhaḥ ca śreṣṭhaḥ ca*, the oldest and the greatest. Tempting a person with the result and thereby drawing his attention, the text says: *Ca*, and; *prāṇaḥ*, the vital force; *vāva*, is indeed; *jyeṣṭhaḥ*, the oldest in age among speech etc. because when a person is in the womb, the vital force due to which the foetus grows, is realised to be functioning even before speech etc. Speech etc. start functioning after the location and formation of the organs like eye etc. come into existence. Thus the vital force becomes the oldest in age. As for its superiority, the text will establish that with the illustration of 'a good house' etc. Therefore, in this aggregate of body and organs, the vital force is certainly the oldest and the greatest.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः॥ २॥

2. He who indeed knows the richest becomes the richest among one's own. Speech indeed is the richest.

Yaḥ, he who; *ha vai*, indeed; *veda*, knows; *vasiṣṭham*, the greatest among those who provide accommodations, the greatest among those who provide shelters, the richest; *bhavati ha*, he indeed becomes similarly the richest etc.; *svānām*, among his own, among the kindred.

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Who is the richest? The answer is, *vāk*, speech; *vāva*, is indeed; *vasiṣṭhaḥ*, the richest, because people who speak well can defeat other speakers, and they are the richest also. Therefore speech is the richest.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिꣳश्च लोकेऽमुष्मिꣳश्च चक्षुर्वाव प्रतिष्ठा॥ ३॥

3. He who indeed knows the basis becomes firmly established in this world as also in the other. The eye is surely the basis.

Yaḥ, he who; *ha vai veda*, indeed knows; *pratiṣṭhām*, the basis; *pratitiṣṭhati ha*, he becomes firmly established; *asmin loke*, in this world; *ca*, and; *amuṣmin ca*, in the other. What then is the basis? The answer is, *cakṣuḥ*, the eye; *vāva*, is surely; *pratiṣṭhā*, the basis because by seeing through the eye one remains well-established on plain and difficult grounds. Therefore the eye is the basis.

यो ह वै सम्पदं वेद सꣳ हास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव सम्पत्॥ ४॥

4. He who indeed knows prosperity, his desires, both divine and human, become fulfilled. The ear is surely prosperity.

Yaḥ, he who; *ha vai veda*, indeed knows; *sampadam*, prosperity; *asmai*, for him; *kāmāḥ*, desires; *daivāḥ ca mānuṣāḥ ca*, both divine and human; *sampadyante ha*, become fulfilled. What then is prosperity? The answer is, *śrotram*, the ear; *vāva*, is surely; *sampat*, prosperity, since the Vedas and the knowledge of their meaning

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are acquired through the ear, and then rites are performed. From that results fulfilment of desires. Thus, being the cause of fulfilment of desires, the ear is surely prosperity.

यो ह वा आयतनं वेदायतनꣳ ह स्वानां भवति मनो ह वा आयतनम्॥ ५॥

5. He who indeed knows the abode becomes a shelter for his kindred. The mind is surely the abode.

He who indeed knows *āyatanam*, the abode; *bhavati ha*, becomes; *āyatanam*, a shelter; *svānām*, for his kindred, i.e. he becomes a refuge for them. What is that abode? The answer is, *manaḥ*, the mind is surely; *āyatanam*, the abode. The mind is the repository of objects in the form of perceptions, collected by the sense-organs for the enjoyer. Therefore it is said that the mind is surely the abode.

अथ ह प्राणा अहꣳश्रेयसि व्यूदिरेऽहꣳ श्रेयानस्म्यहं श्रेयानस्मीति॥ ६॥

6. Once upon a time, the organs disputed amongst themselves regarding self-superiority, saying, 'I am the superior', 'I am the superior'.

Atha ha, once upon a time; *prāṇāḥ*, the organs which, being thus possessed of the stated qualities; *vyūdire*, disputed, made various contradictory statements; having this purpose of *aham-śreyasi*, self-supremacy in view; *iti*, saying: '*Aham*, I; *asmi*, am; *śreyān*, the superior; *aham*, I; *asmi*, am; *śreyān*, the superior'

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ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति॥७॥

7. They, having approached their father Prajāpati, said, 'Venerable sir, who is the greatest among us?' To them he said, 'He is the greatest among you on whose departure the body appears to be more despicable'.

Te ha, they, while quarrelling thus; *etya*, having approached; *prajāpatim*, Prajāpati, their father, their creator; *ūcuḥ*, said, for the sake of ascertaining their superiority; '*Bhagavan*, O venerable sir; *kaḥ*, who; *naḥ*, among us; is *śreṣṭhaḥ*, the greatest, superior in qualities?' They asked thus. *Tān*, to them; the father *uvāca ha*, said; '*Yasmin utkrānte*, following whose departure; this *śarīram*, body which is very despicable even while living; *dṛśyate*, appears; *pāpiṣṭhataram*, more despicable even than that, very much despicable when it becomes dead—the dead body is seen to be untouchable and impure—; *saḥ*, he; is *śreṣṭhaḥ*, the greatest; *vaḥ*, among you.' This is what he said in an indirect way to avoid paining any of them.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति? यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक्॥८॥

8. That which was speech left (the body). Living in exile for a year, it said after returning, 'How were you able to live without me?' '(We lived) as dumb men do

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without speaking—living with the help of the vital force, seeing through the eye, hearing through the ear, thinking with the mind—, in this way.' Speech entered (into the body).

When the organs were thus told by their father, *sā ha vāk*, that which was speech; *utcakrāma*, left (the body). Having left the body and *proṣya*, having lived in exile, having desisted from its own function; *samvatsaram*, for a year only; *uvāca*, said to the other organs; *paryetya*, after returning; '*Katham*, how; *aśakata*, were you able; *jīvitum*, to live, to hold yourselves; *ṛte*, without; *mām*, me?' They said, 'As dumb people', etc.

Yathā, as, as in the world; *kalāḥ*, dumb people live; *avadantaḥ*, without speaking with the organ of speech. How? *Prāṇantaḥ*, living; *prāṇena*, with the help of the vital force; *paśyantaḥ*, seeing; *cakṣuṣā*, through the eye; *śṛṇvantaḥ*, hearing; *śrotreṇa*, through the ear; *dhyāyantaḥ*, thinking; *manasā*, with the mind. That is to say, in this way (they live) by performing the actions of all the (other) organs. In a similar way we lived. This is the meaning. Understanding its own inferiority among the organs, *vāk*, speech; *praviveśa ha*, entered (into the body), i.e. it became engaged again in its own function.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति? यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः॥९॥

9. The eye left (the body). Living in exile for a year, it said after returning. 'How were you able to live

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without me?' '(We lived) as blind men do without seeing—living with the help of the vital force, speaking through the speech, hearing through the ear, thinking with the mind—, in this way.' The eye entered.

श्रोत्रꣳ होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकततें मज्जीवितुमिति? यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्॥ १०॥

10. The ear left (the body). Living in exile for a year, it said after returning, 'How were you able to live without me?' '(We lived) as deaf men do without hearing—living with the help of the vital force, speaking through the speech, seeing through the eye, thinking with the mind—, in this way.' The ear entered.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकततें मज्जीवितुमिति? यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः॥ ११॥

11. The mind left (the body). Living in exile for a year, it said after returning, 'How were you able to live without me?' '(We lived) as children do without the mind—living with the help of the vital force, speaking through the speech, seeing through the eye, hearing through the ear—, in this way.' The mind entered.

Śrotram ha utcakrāma, the ear left (the body).

Cakṣuḥ ha utcakrāma, the eye left (the body).

Manaḥ, the mind; *utcakrāma*, left the body etc. '(We lived) *yathā*, as; *bālāḥ*, children (live); *amanasaḥ*,

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without the mind, i.e. (live) with an undeveloped mind. The remaining portion is to be explained as before (in V. 1.8–10).

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः षड्वीशशङ्कून्संखिददेवमितरान्प्राणान्समखिदत्तꣳहाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति॥ १२॥

12. Then, that vital force, wishing to leave (the body), pulled out the other organs as a spirited horse pulls out the pegs to which its legs have been tied. Getting together they told him, 'O venerable sir, please be the ruler. You are the greatest among us. Please do not depart.'

Thus, speech and others having been examined, *atha*, then; *saḥ prāṇaḥ*[1], that chief vital force; *uccikramiṣan*, wishing to leave,—what did he do? That is being said: *Yathā*, as in the world; *suhayaḥ*, a spirited horse, an attractive horse; *saṁkhidet*, pulls out; *paḍvīśa-śaṅkūn*, the pegs to which its legs have been tied, on being whipped by a rider for testing; *evam*, so; *samakhidat*, it pulled out; *itarān prāṇān*, the other organs, speech etc. Those organs becoming shaken, becoming incapable of continuing in their own positions; *abhisametya*, having collected together round the chief vital force; *ūcuḥ*, said; *tam*, to him; '*Bhagavan*, O venerable sir; *edhi*, please be the ruler, be our master; because *tvam asi*, you are; *śreṣṭhaḥ*, the greatest; *naḥ*, among us. And *mā*, please do not; *utkramīḥ*, depart from this body.

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं

[1]The vital force with its five-fold functions.

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तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति॥ १३॥

अथ हैनꣳ श्रोत्रमुवाच यदहꣳ सम्पदस्मि त्वं तत्सम्पदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति॥ १४॥

13–14. Then, the speech said to this one: 'That I am (seem to be) the richest, that is because you are the richest.'

Then the eye said to this one: 'That I am (seem to be) the basis, that is because you are the basis.'

Then the ear said to this one: 'That I am (seem to have) prosperity, that is because you have prosperity.'

Then the mind said to this one: 'That I am (seem to be) the abode, that is because you are the abode.'

Atha, then, like merchants carrying presents to a king; *vāk*, speech and others, while establishing the supremacy of the vital force by their own actions, *uvāca*, said; *enam*, to this one: How? The speech first said, '*Yat*, that; *aham*, I; *asmi*, am (seem to be); *vasiṣṭhaḥ*, the richest, (*yat* is used as an adverb meaning 'That I am possessed of the quality of being the richest')—, (that is because) *tvam*, you are; *tat vasiṣṭhaḥ*, the richest, being possessed of that quality.' The idea is that (actually) 'You are possessed of that quality.' Or the word *tat* also is an adverb (modifying the verb 'are'). The meaning is, 'That quality of being the richest, which is of your making, which belongs to you, has been considered as mine due to my ignorance.' It is to be construed similarly in the subsequent cases of eye, ear, and mind.

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न वै वाचो न चक्षूꣳषि न श्रोत्राणि न मनाꣳसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति॥ १५॥ इति प्रथमः खण्डः॥ १॥

15. People do not speak of them as organs of speech, eyes, ears, minds. They certainly speak of them as the vital forces. It is the vital force indeed that becomes all these.

This is a statement of the Upaniṣad that, what has been stated by speech etc. with regard to the chief vital force is reasonable, because in the world either the ordinary people or those versed in the scriptures, *ācakṣate*, refer to the organs of speech etc.; *na vācaḥ*, not as the organs of speech; *na cakṣūmṣi*, not as the eyes; *na śrotrāṇi*, not as the ears; *na manāmsi*, not as minds. What then? They *eva*, certainly; *ācakṣate*, speak of them; as *prāṇāḥ*, the vital forces; *hi*, because; *prāṇaḥ*, the vital force; *eva bhavati*, indeed becomes; *sarvāṇi*, all; *etāni*, these aggregate of organs, viz speech etc. Therefore, what has been said by the organs of speech etc. to the chief vital force is proper indeed. In this way the Upaniṣad wants to conclude the topic under discussion.

Objection: How can it be reasonable that like sentient people the organs disputed with one another vying to establish their individual superiority? Because by rejecting speech there is no possibility for each one, eye etc. to talk. Neither is it reasonable that they should go out of the body and then enter again, or go to Brahmā, or praise the vital force.

Reply: As to that the consciousness of speech etc. is established on the authority of the scriptures, on the

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ground of their being presided over by sentient deities like fire and others.

Objection: If it be argued that this contradicts the view of the logicians owing to the simultaneous existence of many conscious beings in the same body?

Reply: Not so, because of the admission of God as the efficient cause. The logicians who accept the existence of God, admit that like a chariot etc. the orderly functioning of the personal organs such as mind etc. and of the external things like earth etc. is possible only under the rulership of God. Moreover, it is not admitted by us that the deities like fire and others, sentient though they are on the personal plane, are fit to be agents or enjoyers. What then? Of those (deities) who are indeed possessed of bodies and organs, and who are the different forms of the one deity, the vital force, and who are possessed of millions of different forms on the personal, material, and the divine planes, God is admitted to be the regulator by the mere fact of His being their overlord[1]. In accordance with the *mantra*-text, 'Having no hand and foot, He moves and grasps; He sees without having any eye, He hears without having any ear' (Śv. III.16), indeed He has no organs. And the followers of the Śvetāśvatara branch recite such other texts as, 'He saw Hiraṇyagarbha as he was being born' (ibid IV.12), 'In the beginning He created Hiraṇyagarbha' (ibid III.4). We shall speak of the soul who is the enjoyer associated with the results of actions, as different from them (the presiding deities).

And the story of the organs of speech etc. here is

[1]By saying that God is their overlord, it is not denied that the inferior gods have their own fields of activity under Him.

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imagined so that learned people may ascertain the greatness of the vital force through the process of agreement and difference. As in the world people engaged in a dispute regarding each other's greatness, ask someone experienced in judging a particular quality, 'Who among us is the greatest in qualification?' (and) then, they are told by him, 'Each one of you try to accomplish that work individually. He is the greatest among you by whom that work will be done.' Being told so they exert accordingly to ascertain the greatness of oneself or of somebody else. Similarly the Upaniṣad has concocted this action in the case of speech etc. so that a man of knowledge may understand the greatness of the vital force by noticing that life continues in spite of the absence of any one among the organs of speech etc. but not so in the absence of the vital force. Similar is a text of the followers of the Kauśītaki section of the Veda: 'We see dumb people living without speech, we see blind people living without eyes, we see deaf people living without ears, we see children living without thinking. A man lives when his hand is cut off, a man lives when his thigh is cut off', etc. (Kau. III.3).

SECTION 2

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति॥ १॥

1. He said, 'What will be my food?' They said, 'Whatever there is as this food for all, upto dogs and birds (will be your food).' That indeed which is this is

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the food of *Ana* (the vital force). *Ana* is its (vital force's) direct name. Indeed, to a man who has such knowledge, nothing becomes uneatable.

Saḥ, he, the chief vital force; *uvāca ha*, said; '*Kim*, what; *bhaviṣyati*, will be; *me*, my; *annam*, food?' As though imagining the chief vital force as the questioner, and imagining the organs of speech etc. as the respondents, the Upaniṣad says: '*Yat*, whatever is well-known in this world; as *idam*, this food as a whole, that is the food for all creatures; *ā-śvabhyaḥ*, upto the dogs, including the dogs; and *ā-śakunibhyaḥ*, upto the birds, including the birds, that is your food'; *ūchuḥ*, said the organs of speech etc. Everything is food for the vital force. In order to establish that the vital force is the eater of all food, the Upaniṣad desists from the story and says in its own form as a Vedic text: *Tat*, that; *vai*, indeed; *etat*, which is all this; *annam*, food eaten by creatures; is food *anasya*, of *Ana*, the vital force. The meaning is that it is really eaten by the vital force. *Ana* is used *pratyakṣam*, as the direct; *nāma*, name of the vital force, in order to show that the vital force is possessed of the quality of comprehending all kinds of endeavour within itself. For when *Ana* is preceded by such prefixes as *pra* it comes to mean only a special kind of activity[1]. So in this way, by using the word *Ana* the direct name of the eater of all foods becomes mentioned. It is the direct name of the eater of all foods.

Evam vidi vai, indeed to a man of such knowledge, to a knower of the vital force as described—he who

[1]The root *an* means 'to act'. So *an* is the common name for all kinds of activities of the vital force, whereas Prāṇa, Apāna, Samāna, Udāna and Vyāna stand for particular kinds of its activities.

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knows, 'I, existing as the vital force of all beings, am indeed the eater of all food'—, to him who has this knowledge; *kiñcana*, anything whatsoever, whatever is food for being eaten by all creatures; *na bhavati ha*, does not become; *anannam*, uneatable, i.e. to such a man all things become food because the man of knowledge becomes identified with the vital force. This is supported by another Vedic text which starts with, 'This (the sun) indeed rises from the vital force, and it sets down in the vital force' (Bṛ. I.5.23), and ends with, 'The sun surely rises from a man of such knowledge, and it sets down in a man of such knowledge.'

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति॥ २॥

2. He said, 'What is my garment?' They said, 'Water.' Therefore people while eating (do) thus: They dress up the vital force with water in the beginning and at the end. He becomes a receiver of garment. He becomes freed from being naked.

Saḥ, he, the vital force; *uvāca ha*, said again. The concoction (of the story) continues as before. '*Kim*, what; *bhaviṣyati*, will be; *me*, my; *vāsaḥ*, garment?' The organs of speech etc. *ūcuḥ ha*, said: '*Āpaḥ*, water.' Since water is the garment of the vital force, therefore *aśiṣyantaḥ*, people, the Brāhmins of realisation, while eating—when they are about to eat and when they have finished eating; do *etat*, this. What?

Purastāt, before eating; *ca*, and; *upariṣṭāt*, after eating; *paridadhati*, they offer a garment, dress up the

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chief vital force with water which is like a garment. *Bhavati ha*, he becomes; *lambhukaḥ*, a receiver; *vāsaḥ*, of garment, i.e. he becomes a possessor of garment. And *bhavati*, he becomes *anagnaḥ*, freed from being naked. The freedom from nakedness is implied in the very fact of his getting a garment. Therefore the meaning of 'he becomes freed from nakedness' is that he gets an upper-cloth. What is enjoined here by saying 'he dresses up (the vital force) with water' is that one should merely look upon, as the garment of the vital force, the well-known sipping of water for purification by a man while starting to eat and when he has finished eating. No additional sipping of water is enjoined. Just as food eaten by creatures of the world, is enjoined to be merely looked upon as the food of the vital force, so is it here because the questions and answers in, 'What will be my food?' (and) 'What will be my garment?' etc. are similar. If the sipping of water be a fresh injunction for that purpose (of freeing from nakedness), then, even such food as worms, (which have been stated in the earlier paras) as being the food of the vital force will become enjoined for being eaten (by a person)! Since the meditation and the meaning, and the questions and answers in both the cases are similar, and since the context is meant for the purpose of meditation, therefore it is not proper to imagine the logic of 'a woman being half young and half old'. As for the objection that the well-known sipping of water cannot be meant for purification and also for the removal of the nakedness of the vital force, we do not say in that sense that the sipping of water is meant for both the purposes. What then? We say that the water which is the means for

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sipping for purification, is enjoined to be looked upon as the garment of the vital force. In that case it is illogical to argue that there is the defect of the sipping of water serving both the purposes.

Objection: May it not be that such a meditation is to be performed on a sipping of water which is actually meant for providing a garment?

Reply: No. In the sentence meant for meditating upon the sipping *as* the garment, if a fresh injunction for sipping water to *provide* a garment be enjoined, and there again, an injunction is given for looking upon the sipping as meant for the *removal of nakedness*, then, there will arise the defect of one sentence conveying two ideas because there is no authority to the effect that the sipping is meant for that (for becoming the garment) and also for some other purpose.

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच यद्यप्येतच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति॥ ३॥

3. Satyakāma Jābāla, after having told this that is such to Gośruti, the son of Vyāghrapāda, said: 'Should anyone say this to a dry stump, branches will surely grow on it, and leaves will sprout.'

This meditation on the vital force as stated is being eulogised. How? Satyakāma Jābāla, *uktvā*, after having told; *etat*, this meditation on Prāṇa; *tat ha*, that is such; *gośrutaye*, to one named Gośruti; *vaiyāghrapādāya*, who was the son of Vyāghrapāda; *uvāca*, said something also, viz the sentence that is going to be stated. What is it that he said? The answer is: '*Yadapi*,

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should anyone, a knower of the vital force; *brūyāt*, say; *etat*, this, this meditation; *śuṣkāya sthāṇave*, to a dry stump; then *śākhāḥ*, branches; *jāyeran eva*, will surely grow; *asmin*, on this stump; and *palāśāni*, leaves; *praroheyuḥ*, will sprout.' What need be said (of the result) if it were narrated to a living person!

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्याꣳ रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्॥४॥

4. Then, if one wants to attain greatness, (in that case) after having been initiated during the new moon day, one should stir the pulp of all herbs in curd and honey, and having offered an oblation at the prescribed place in the fire (with the mantra), '*Svāhā* to the oldest, *Svāhā* to the greatest', one should drop the residue into the mash-pot (called Mantha).

Now is begun this rite called Mantha for a man who knows the meditation on the vital force as stated above.

Atha, then; *yadi*, if; *jigamiṣet*, one wants to attain, reach, i.e. desires to have; *mahat* (*mahatva*), greatness; for him this rite is prescribed. For, when one has greatness, prosperity approaches him because to him who is possessed of greatness wealth comes as a matter of course. Then follows performance of rites, and from that he will attain the path of the manes or of the gods. Thus, this rite is (enjoined) for a man who wants greatness having this purpose in view, but not for one who wants to enjoy things. For him (the former) this injunction about time etc. is being stated. *Dīkṣitvā*, having

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been initiated; *amāvāsyāyām*, during the new moon day, observing such disciplines as sleeping on the ground, becoming possessed of such virtues as speaking the truth, observing continence, etc. which are forms of austerity like those of an initiated person, he starts the rite *paurṇamāsyām rātrau*, the full moon night. This is the meaning; not that he has to accept all the rites connected with initiation, because the rite called Mantha is not subsidiary to initiation. And according to another Vedic text, 'he takes up the vow of Upasad' (Bṛ. VI.3.1), it is known that he takes up merely the austerity of drinking milk in a regulated way, which is a cause of purification.

Collecting as far as one can *sarvauṣadhasya*, all kinds of herbs, a little bit of all the herbs growing in villages or forests, removing their barks, mashing them raw and placing them in a vessel made of copper (or fig wood) in the shape of a ladle or a bowl (as is mentioned in another Vedic text); and then, *upamathya*, having stirred them; *dadhimadhunoḥ*, in curd and honey, and placing them in front; and *hutvā*, having made an offering; *ājyasya*, of the oblation in the prescribed place; *agnau*, in the fire, in the Āvasathya-fire; with the *mantra*, '*Svāhā* to the oldest, *Svāhā* to the greatest'; *avanayet*, he should drop; *manthe*, into the mash-pot; *sampātam*, the residue sticking to the laddle.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्सम्पदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्॥ ५॥

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5. After having made an offering with the *mantra*, '*Svāhā* to the richest', he should drop the residue (into the mash-pot).

After having made an offering with the *mantra*, '*Svāhā* to the basis', he should drop the residue (into the mash-pot).

After having made an offering with the *mantra*, '*Svāhā* to prosperity', he should drop the residue (into the mash-pot).

After having made an offering with the *mantra*, '*Svāhā* to the abode', he should drop the residue (into the mash-pot).

The remaining portion is to be explained as before. *Hutvā*, having made each offering separately; with the mantra, '*Svāhā vasiṣṭhāya*, to the richest; *pratiṣṭhāyai*, to the basis; *sampade*, to prosperity; *āyatanāya*, to the abode; *avanayet*, he should drop (each time); *sampātam*, the residue in a similar manner.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदꣳ स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यꣳश्रैष्ठ्यꣳराज्यमाधिपत्यं गमयत्वहमेवेदꣳ सर्वमसानीति॥ ६॥

6. Then, moving away a little and holding the mash-pot in both his hands, he recites the *mantra*, 'Your name is *Ama* since all these coexist with you. Such as you are, you are surely the oldest, the greatest, the luminous, the ruler. Being so, may you make me attain the states of being the oldest, the greatest, the luminous, and the ruler. May I myself become all these.' Thus.

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Atha, then; *pratisṛpya*, moving away a little from the fire; and *ādhāya*, holding; *mantham*, the mash-pot; *anjalau*, in both his hands; *japati*, he recites this *mantra*; '*Amaḥ nāmāsi*, your name is *Ama*—*Ama* is the name of the vital force—; *hi*, since; *idam sarvam*, all these; coexist *amā*, with; *te*, you. Since the vital force lives in the body with the help of food, therefore the content of the Mantha (mash-pot), the food of the vital force, is being praised as the vital force by saying, 'Your name is *Ama*'. Why so? Since '*Sarvam*, all; *idam*, this, this world; exists surely *amā*, with you, who have become identified with the vital force, therefore, your name is *Ama*.' Hence that pulp as identified with the vital force is surely *jyeṣṭhaḥ*, the oldest; and *śreṣṭhaḥ*, the greatest. So it is also *rājā*, the luminous; and *adhipatiḥ*, the ruler, the protector of all by becoming their ruler. '*Saḥ*, such as you are, Mantha, the vital force; *gamayatu*, make me also attain the aggregate of your qualities of being the oldest etc. *Aham eva*, I myself; *āsāni*, may become; *sarvam*, all, all this world like the vital force.' The word *iti*, thus, is used for indicating the end of the *mantra*.

अथ खल्वेतयर्चा पच्छ आचामति। तत्सवितुर्वृणीमह इत्याचामति। वयं देवस्य भोजनमित्याचामति। श्रेष्ठꣳ सर्वधातममित्याचामति। तुरं भगस्य धीमहीति सर्वं पिबति। निर्णिज्य कꣳसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः। स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात्॥७॥

7. Then he eats by (uttering) this Ṛk-*mantra*, foot by foot. He eats by uttering, 'We pray for that (food) of

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the progenitor'; he eats by uttering, 'Which is the food of the deity'; he eats by uttering, 'Which is the greatest sustainer of the entire world'. Washing the ladle or the bowl, he drinks all of it by uttering, 'Quickly we meditate on the real nature of the sun.' Behind the fire he lies down on an animal skin or on the bare ground of the sacrifice, controlling his speech and unperturbed. If he sees a woman (in dream) he should know that the rite has been successful.

Atha khalu, then; *ācāmati*, he eats; *etayā ṛcā*, by (uttering) this Ṛk-*mantra* as will be stated; *pacchaḥ*, foot by foot. While uttering one foot of the *mantra* he eats one morsel. '*Vṛṇīmahe*, we pray for; *tat*, that food in the form of the pulp; *savituḥ*, of the sun, of the progenitor of all, who is the creator of all.' This is said by identifying the vital force and the sun. '(We pray) for the food pertaining to the sun, by eating which food belonging to the sun, we shall attain the nature of the sun.' This is the idea. The word '*devasya*, of the deity', is connected with the earlier word '*savituḥ*, of the deity who is the sun'. *Śreṣṭham*, which is the best among all food. *Sarva-dhātamam*—which is *dhātamam*, the greatest sustainer, of *sarvam*, the entire world. Or the meaning is, that which is the greatest sustainer in an excellent way. In either sense it is an adjective of food. '*Turam*, quickly;[1] *dhīmahi*, we think; *bhagasya*, of the

[1]That is to say, 'We pray for that food of the deity, the progenitor (the sun), which is the best and the greatest sustainer. By this we shall quickly attain the nature of the sun. We meditate on the real nature of the sun.' Most translators take 'quickly' as an adverb of 'we meditate'. But the two words do not seem to fit in. We therefore, take 'quickly' with 'attain'.

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deity, of the real nature of the sun', the word *svarūpam* (real nature) being understood. The idea is, 'We do so after becoming purified in mind by eating a special food.' Or (the meaning is), 'We who have performed the rite for the acquisition of greatness, which is the cause *bhagasya*, of prosperity, we meditate on that.' *Iti*, with this; *pibati*, he drinks all the pulp; *nirṇijya*, washing the vessel made of copper (or of fig-wood); of the shape of *kamsam*, bowl; *vā*, or; *camasam*, ladle. After drinking *samviśati*, he lies down; *paścād agneḥ*, behind the fire, with his head eastward; *carmaṇi vā*, on an animal skin or; *sthaṇḍile vā*, on the ground of the sacrifice, on the bare ground; and *vācamyamaḥ*, controlling his speech; and *aprasāhaḥ*, not perturbed as one is by seeing an evil dream as that of a woman etc. i.e. with his mind under control. When he is in such a state, then, *yadi*, if; *saḥ*, he; *paśyet*, sees in dream; *striyam*, a woman; then *vidyāt*, he should know; '*Karma*, this rite of mine; *samṛddham*, has been successful.'

तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियꣳ स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने॥ ८॥ इति द्वितीयः खण्डः॥ २॥

8. Pertaining to that here is a verse: 'In the course of rites meant for fulfilling some desire, when one sees in dream a woman, then, from the seeing of that dream, from the seeing of that dream, he should know success therein.'

Tat, pertaining to this matter; here occurs *eṣaḥ*, this; *ślokaḥ*, verse, *mantra* as well:

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'*Yadā*, when; *karmasu*, in the course of rites; *kāmyeṣu*, which are meant for fulfilling some desire; *paśyati*, one sees; *striyam*, a woman; *svapneṣu*, in dreams, during seeing of dreams or in the course of dreams; *jānīyāt*, he should know; *samṛddhiḥ*, success; *tatra*, therein. That is *tasmin svapna-nidarśane*, from the seeing of that commendable dream of a woman etc. he should know that the rite will be crowned with success. This is the idea. The repetition, 'from the seeing of that dream', is to indicate completion of the rite.

SECTION 3

श्वेतकेतुर्हारुणेयः पञ्चालानाꣳसमितिमेयाय तꣳह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥ १ ॥

1. Śvetaketu, grandson of Aruṇa, went to the assembly of the Pañcālas. To him Pravāhaṇa, son of Jīvala, said, 'O my boy, did your father instruct you?' 'Venerable sir, surely he did.'

The transmigratory stages, starting from Brahmā and ending with a clump of grass, are to be stated for the sake of generating renunciation among people who desire Liberation. Hence the story begins. *Ha* indicates a past incident. *Śvetaketuḥ*, one named Śvetaketu; who was *āruṇeyaḥ*, grandson of Aruṇa (—son of Aruṇa is Āruṇi, and his son is Āruṇeya); *eyāya*, went; *samitim*, to the assembly; *pañcālānām*, of the Pañcālas, of the country of the Pañcālas. *Tam ha*, to him who had come; *pravāhaṇaḥ*, a person named Pravāhaṇa; who

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was *jaivaliḥ*, son of Jīvala; *uvāca*, said; '*Kumāra*, O my boy; *pitā anu-aśiṣat*, did your father instruct; *tvā*, you, i.e. have you been taught by your father?' Being told so, he said, '*Bhagavaḥ*, venerable sir; *hi*, surely; *anu*, I have been taught.' This he said by way of a hint.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति? न भगव इति। वेत्थ यथा पुनरावर्तन्त३ इति? न भगव इति। वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना३ इति? न भगव इति॥ २॥

2. 'Do you know where the creatures go upto from here?'

'No, venerable sir.'

'Do you know how they return again?'

'No, venerable sir.'

'Do you know where the path of the gods and the path of manes part?'

'No, venerable sir.'

To him he said, 'If you have been instructed, then *vettha*, do you know; *adhi*, the upper world; *yat*, where; *prajāḥ*, the creatures; *prayanti*, go; *itaḥ*, from here, from this world? Do you know that?' This is the meaning. The other said, '*Na bhagavaḥ*, no, venerable sir, I do not know that of which you ask.'

'If that be so, *vettha*, do you know; *yathā*, how; *punaḥ*, again; *āvartante*, they return?' He answered, '*Na bhagavaḥ*, no, venerable sir.' '*Vettha*, do you know; *vyāvartanā*, the point of parting; *pathoḥ*, of the two paths that go together; *devayānasya pitṛyānasya ca*, of the path of the gods and the path of the manes,

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i.e. the point where they separate after proceeding together?'

(He replied) '*Na bhagavaḥ*, no, venerable sir.'

वेत्थ यथासौ लोको न सम्पूर्यतइ इति न भगव इति। वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति? नैव भगव इति॥ ३॥

3. 'Do you know how that world does not become filled?'

'No, venerable sir.'

'Do you know how water comes to be known by the word "Person" after the fifth oblation?'

'Surely not, venerable sir.'

'*Vettha*, do you know; *yathā*, how, due to which reason; *asau*, that; *lokaḥ*, world connected with the manes, after reaching which people come back; *na sampūryate*, does not become filled up by the departure even of many (people from here)?' He answered, '*Na bhagavaḥ*, no, venerable sir.' '*Vettha*, do you know; *yathā*, how, the succession through which; *āpaḥ*, water which is produced from an oblation and is also the material of the oblation; *bhavati*, comes to be spoken of; *puruṣavacasaḥ*, by the word "person"—comes to be called a "person"; *pañcamyām āhutau*, when the fifth oblation, when the oblation numbering the fifth is offered—when (water) gradually has become the sixth oblation?' Being told so, he said, '*Na eva*, surely not; *bhagavaḥ*, venerable sir.' The meaning is 'I surely know nothing about this matter.'

अथानु किमनुशिष्ठोऽवोचथा यो हीमानि न विद्यात्कथꣳ सोऽनुशिष्ठो ब्रुवीतेति। स हायस्तः पितुरर्धमेयाय तꣳ

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होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति॥४॥

4. 'Why then, did you say, "I have been instructed"? For how can he who does not know these say that he has been instructed?' He being afflicted, went to his father's place. To him he said, 'Surely, without instructing me, you, venerable sir, said, "I have instructed you."'

'*Atha*, then, being thus ignorant; *kim*, why; *anu avocathā*, did you say; "I am *anuśiṣṭhaḥ*, instructed"?; *hi*, for; *yaḥ*, he who; *na vidyāt*, does not know; *imāni*, these—all the subjects asked about by me; *katham*; how; *saḥ*, he; *brūyāt*, can say to learned people; "I have been *anuśiṣṭhaḥ*, instructed"?' Thus, *saḥ*, he, Śvetaketu; *āyastaḥ* (*āyāsitaḥ*), being afflicted by the king; *eyāya*, went to; *pituḥ*, his father's; *ardham*, place. And *tam*, to him, to the father; *uvāca ha*, he said; '*Ananuśiṣya*, without instructing, even without imparting instruction; *bhagavān*, you, venerable sir; *abravīt*, said at the time of completion of my study; "*Anuaśiṣam*, I have instructed you; *tvā* you."'

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकञ्चनाशकं विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकञ्चन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति॥५॥

5. 'The friend of the Kṣatriyas asked me five questions. I was not able to answer even one of them.' He (the father) said, 'The way that you spoke to me of these things (questions) at that time (after returning),

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that is just as I do not know any one of them. If I had known these, why should not I have told you?'

'Since *rājanya-bandhuḥ*, he who has the Kṣatriyas as his friends, i.e. one who himself is a man of bad conduct; *aprākṣīt*, asked; *pañca*, five questions; *teṣām*, of them, of those questions; *na aśakam*, I was not able; *vivaktum*, to answer, to ascertain fully along with their meanings; *ekañcana*, even one.' *Saḥ*, he, the father; *uvāca ha*, said; 'My son, *yathā*, the way that; *tvam*, you; *avadaḥ*, spoke; *mā*, to me; *etān*, of these questions; *tadā*, then, as soon as you returned—"I was not able to answer even one of them"—, similarly you should know me.' The meaning is, 'You should know my ignorance about that subject, of which your ignorance is an indication.' How? '*Yathā*, just as; *na veda*, I do not know; *ekañcana*, even one; *eṣām*, of (the answers to) these questions. My son, just as you do not know these questions, so I also do not know these.' This is the idea. 'So it is not proper to think of me other wise.' How can this be so? 'Just because I do not know. *Yadi*, if; *aham*, I; *avedişyam*, had known these questions; *katham*, why should I have; *na avakṣyam*, not told; *te*, you who are my dear son, in the past at the time of the completion of the study?' Having said so—

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार स ह प्रातः सभाग उदेयाय तꣳहोवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति। स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्री बभूव॥ ६॥

6. He, Gautama, went to the king's place. To him

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who had reached there, the king showed due respect. He presented himself in the morning when the king attended the assembly. To him he said, 'O venerable Gautama, please ask for a gift of human wealth.' He said, 'O king, let human wealth remain with you alone. Please narrate to me that very speech which you delivered to my son.' He became sorrowful.

Saḥ, he, Gautama, belonging to the line of Gautama; *eyāya*, went; *ardham*, to the place; *rājñaḥ*, of the king Jaivali. *Tasmai*, to him, to Gautama; *prāptāya*, who had reached there; (the king) *arhāñcakāru*, showed due respect. And *saḥ*, he, Gautama, having stayed there, duly treated as a guest; *udeyāya*, presented himself next day in the morning; *sabhāge*, when the king attended the assembly. Or (reading *sabhāgaḥ*, for *sabhāge*, another meaning is derived): *Bhāgaḥ* is the same as *bhajanam*, i.e. worship, service. He who is attended upon with *bhaga*, with honour, is *sabhāgaḥ*, i.e. Gautama himself, who having been honoured by others presented himself before the king. *Tam*, to him, to Gautama; the king *uvāca ha*, said; '*Bhagavan*, O venerable Gautama; *vṛṇīthā*, please ask for; *varam*, a gift, desirable things, village etc.; *mānuśasya vittasya*, of human wealth, wealth related to human beings.' *Saḥ*, he, Gautama; *uvāca ha*, said; '*Rājan*, O king; let *mānuśam vittam*, human wealth; *tava eva*, remain with you alone. *Yam eva*, the very; *vācam*, speech consisting of five questions; which *abhāṣathāḥ*, you put; *ante*, to; *kumārasya*, the boy, to my son; *bṛūhi*, please narrate; *me*, to me; *tām eva*, that very speech.' Being told so by Gautama, *saḥ*, he, the king; *babhūva*, became; *kṛcchrī*, sorrowful, (thinking) 'How can this be so?'

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तꣳ ह चिरं वसेत्याज्ञापयाञ्चकार तꣳहोवाच यथा मा त्वं गौतमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच॥७॥ इति तृतीयः खण्डः॥३॥

7. He ordered him, 'Stay for a long time.' To him he said: 'O Gautama, by the way you talked to me (it becomes confirmed) how, before you, this knowledge did not go to the Brāhmaṇas. Therefore, in the past, in all the worlds teachership was of the Kṣatriyas.' To him he imparted (the knowledge).

Having become sorrowful and thinking that a Brāhmin could not be refused, and that knowledge has to be imparted according to rules, he *ājñāpayāñcakāra*, ordered; *tam*, him, Gautama, '*Vasa ha*, stay; *ciram*, for a long time.' That the king refused (to impart) knowledge at first, and afterwards ordered him by saying, 'Stay', for that he begs pardon of the Brāhmin by uttering the following sentence which gives the reason (for his initial hesitation to impart knowledge etc.). *Tam*, to him; the king *uvāca ha*, said; 'O Gautama, although you are a Brāhmin possessed of all knowledge; still *yathā*, from the way in which, through ignorance; *tvam*, you; *avadaḥ*, said; *mām*, to me, "Please tell me that very utterance which is characteristic of knowledge", from that you should know there is this thing to be said as to *yathā*, how; *ayam*, this; *vidyā*, knowledge; *na gacchati*, did not go; *brāhmaṇān*, to the Brāhmaṇas; *prāk tvattaḥ*, before you. Moreover, the Brāhmaṇas did not instruct anyone with this knowledge.

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'Since it is thus well-known in the world, *tasmāt u*, therefore; *purā*, in the past; *sarveṣu lokeṣu*, in all the worlds; *praśāsanam*, teachership of students, by virtue of this knowledge, belonged only to the Kṣatriyas, only to the Kṣatriya caste. This knowledge has come up to date only through a succession of Kṣatriyas. Still, I shall tell you this. After being imparted to you it will go to the Brāhmaṇas. Therefore, whatever I said (earlier) deserves to be pardoned.' Having said so, the king *uvāca ha*, imparted the knowledge; *tasmai*, to him.

SECTION 4

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

1. O Gautama, the yonder world is indeed the fire. Of that the sun indeed is the fuel, the rays are the smoke, the day is the flame, the moon is the ember, the stars are the sparks.

The question, viz (as to why) 'the waters come to be known as the person after the fifth-oblation', is being disposed off at the first instance, since following the disposal of that, the disposal of the remaining ones will be convenient. That which is the result of the two oblations[1] in the Agnihotra-fire, is stated in the Vājasaneyaka (Brāhmaṇa): 'To him the questions[2] are

[1]Oblations poured every day in the morning and in the evening into the Āhavanīya-fire. (See also B.S. III. 1.5–6)

[2]The questions put by Yājñavalkya to Janaka.

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with regard to departure, the course of the two oblations, the place of resting, enjoyment of the result, return, and ascending towards the (desired) world.' There itself the answers to those questions have been given: 'When these two oblations are offered they go up, they enter into the intermediate-space, they transform the intermediate-space into Āhavanīya-fire[1], the air into fuel, the rays into white (pure) oblation. They satisfy the intermediate-space, they rise up from there', etc. After having satisfied the heavenly world as before[2], they return from there. After having entered into this world and having satisfied it, they enter into a man. Then, having entered into a woman they become ready for appearing into this world.[3]

Only the commencement of the result of the two oblations offered in the Agnihotra-fire, has been shown there as taking place in this way. But here, by saying, 'O Gautama, the yonder world is indeed the fire', etc., that commencement of the results in the form of the transformation of the two Agnihotra-oblations into *apūrva* (unseen effect), is divided into five parts, and it is enjoined to be meditated on as fire so as to be a means for attaining the Northern Path.[4]

[1]The fire into which oblation is poured.

[2]As they had satisfied the intermediate-space before, so after satisfying the *yajamāna* (sacrificer) in the heavenly world, by granting him the result of the sacrifice, they return with the sacrificer.

[3]Having entered this world, they identify themselves with paddy, barley, etc. These are eaten by males and transformed into semen, which enters a woman's womb. There the oblations take a human form that is capable of performing sacrifices etc. After being born, the person performs his duties and becomes ready for the other world.

[4]The usual course should have been to follow the questions in the

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When the two oblations in the Agnihotra-sacrifice are offered with faith, in the morning and evening with such accessories as milk etc. and that Agnihotra is considered as Āhavanīya-fire, fuel, smoke, flame, ember and sparks, and as accessories like agent etc. of the sacrifice, then, the two oblations enter into heaven by ascending in succession through intermediate-space etc. And they become subtle and fit for being called 'water' because of their association with water, and fit for being called 'faith' because of their having been offered with faith. The place where they are poured is the fire, and all other things associated with them are called 'fuel' etc. And that thinking of the two oblations as 'fire' etc.—that too, is mentioned in that very way.[1]

Gautama, O Gautama; *asau vāva lokaḥ*, the yonder

order they were put by Pravāhaṇa Jaivali. But here the fifth question is being dealt with first, and the reason for this is being given by the commentator himself. According to Ānanda Giri the main reason is that the factual order is more important than the textual order. In the Vājasaneyaka Brāhmaṇa, it is stated that the heavenly world is the fruition of the Agnihotra-sacrifice through its unseen results. In that context Yājñavalkya puts six questions to Janaka. 'Departure' refers to the departure from this world of the two oblations poured in the Agnihotra-fire in the morning and in the evening. The 'course' refers to the movement towards the other world. The 'place of resting' refers to the settling of the oblation after reaching there. The 'enjoyment' refers to the satisfaction derived in that place of resting. 'Return' means the coming back to this world after the completion of the enjoyment. After returning they remain associated with persons. Now the questions arises, how does such a person *ascend* towards the yonder world (heaven)? When the person as a sacrifice, moves upward, the two oblations also do so in association with him. (Also see B.S. III. 1.5–6.)

[1]That is, as fire, fuel, smoke, flame, ember, and spark, in that order.

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world indeed; is *agniḥ*, the 'fire', just as the Āhavanīya-fire is the locus of the Agnihotra-sacrifice here in this world. *Tasya*, of that, of the fire called heaven; *ādityaḥ*, the sun; *eva*, verily; is *samit*, the 'fuel', since the yonder world shines by being lighted up by that (sun). Therefore, the sun is called 'fuel' because it fully lights up. *Raśmayaḥ*, the rays; are *dhūmaḥ*, the 'smoke' because they emerge from the sun, as smoke rises from fuel. *Ahaḥ*, the day; is *arciḥ*, the 'flame', because of the similarity of luminosity and because it is caused by the sun. Since the embers appear after the flame subsides, *candramāḥ*, the moon; is *aṅgārāḥ*, the ember, because it is revealed when the day ends. Because of the similarity of being scattered all over, *nakṣatrāṇi*, the stars; are *visphuliṅgāḥ*, the sparks, as though they are parts of the moon.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा सम्भवति॥ २॥ इति चतुर्थः खण्डः॥ ४॥

2. In that fire which is such, the gods offer faith as an oblation. From that oblation springs up the bright moon.[1]

Tasmin, in that; *etasmin*, which is such; *agnau*, in the fire, whose characteristics have been stated above; *devāḥ*, the gods, the vital forces of the sacrificer, in the forms of gods like fire and others, on the divine plane; *juhvati*, pour (as oblation); *śraddhām*, faith in the form of water—(the subtle water which is the result of the

[1]Also translated as King Soma, the word *rāja* having both the meanings.

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oblations poured in the Agnihotra-sacrifice, is called faith because it is offered with faith)—, since it is mentioned in the Upaniṣad where water is thought of as an oblation, in the question, '(Do you know how) after the fifth oblation, water comes to be called a "person"?' And it is well-known that 'faith indeed is water; those waters having started from faith (and being associated with special sanctifications) ascend upward.' (The gods pour as oblation, that faith in the form of water.) *Tasyāḥ āhuteḥ*, from that oblation; *saṁbhavati*, springs up; *rāja somaḥ*, the bright moon, which is the result of the oblations of water called faith, poured in the fire of heaven.

As it has been stated that, the juices of the flowers in the forms of the Ṛk-Vedas etc. are collected by the bees in the form of the Ṛk-*mantras* etc. and they (the juices) bring about such results as fame etc. in the form of red colour etc. in the sun (III.1), similarly, these subtle waters called faith, which are associated with the oblations of Agnihotra-sacrifice, bring the result in the form of the moon as the effect of the two oblations of Agnihotra-sacrifice, after entering into the heavenly world. And the sacrificers who pour oblations, who give the highest place to the oblations, who are filled with the thought of the oblations,[1] who are drawn by the act in the form of the oblation, and who are closely associated with faith which is identified with (subtle) water, they become one with the moon after entering into the heavenly world. Because the Agnihotra-sacrifice was performed by them for that purpose.

[1]Who praise the oblations, who follow them, and depend on them.—Ā.G.

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Here however, what is intended to be stated principally (for the meditator) is indeed, not the moving up of the sacrificers, but the transformation of the oblation through (its) successive association with the five fires. That (movement) of the ignorant persons through the path starting from smoke, as also the movement of the men of knowledge through the Northern Path earned through knowledge, will be spoken of later on.

SECTION 5

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादनयो विस्फुलिङ्गाः ॥ १ ॥

1. O Gautama, the deity of cloud is indeed the fire; of it, air is verily the fuel, cloud is the smoke, lightning is the flame, thunder is the ember, the rumblings of clouds are the sparks.

For stating the order of the second sacrifice it is being said: *Gautama*, O Gautama; *parjanyaḥ*, the particular deity identifying himself with the causes of rainfall, of rain (i.e. clouds etc.); *vāva*, is indeed; *agniḥ*, the fire. *Tasya*, of it; *vāyuḥ*, air; *eva*, is verily; *samit*, the fuel. The fire called Parjanya is indeed inflamed by air, since rain is seen to fall when there is predominance of the easterly wind etc. *Abhram*, the cloud; is *dhūmaḥ*, the smoke, since it is the effect of smoke (rising from the sacrifice), and since it looks like smoke; *vidyut*, lightning; is *arciḥ*, the flame, because of similarity in luminosity. *Aśaniḥ*, thunder; is *aṅgārāḥ*, the ember, because of the similarity of hardness or of association

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with lightning; *hrādanayaḥ*, the rumblings of clouds; are *visphuliṅgāḥ*, the sparks, because of the similarity of being scattered all over.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳराजानं जुह्वति तस्या आहुतेर्वर्षꣳ सम्भवति॥ २॥ इति पञ्चमः खण्डः॥ ५॥

2. In that fire which is such, the gods offer the bright moon as an oblation. Rain originates from that oblation.

Tasmin etasmin agnau, in that fire which is such; *devāḥ*, the gods; *juhvati*, offer as oblation; *somam rājānam*, the bright moon—as before (in V.4.2). *Varṣam*, rainfall; *saṁbhavati*, originates; *tasyāḥ āhuteḥ*, from that oblation. Waters called faith, which in the second stage are transformed into the moon, turn into rainfall by coming in contact with fire in the form of (the deity of) cloud.

SECTION 6

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः॥ १॥

1. O Gautama, the earth indeed is the fire; of that the year is verily the fuel, the sky is the smoke, night is the flame, the quarters are the embers, the intermediate directions are the sparks.

'O Gautama, the earth indeed is the fire', etc. is to be explained as before. Tasy*āḥ*, of that, of the fire called

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the earth; *samvatsaraḥ*, the year; *eva*, is indeed; *samit*, the fuel, since the earth, when enlivened by time in the form of the year, becomes fit for producing paddy, barley, etc. *Ākāśaḥ*, the sky, is *dhūmaḥ*, the smoke, because the sky appears to be as if rising up from the earth, as smoke does from fire. *Rātriḥ*, the night; is *arciḥ*, the flame—(just) as a flame is (bright) like the fire, so also is the night dark by nature, similar to the earth which is not self-luminous; *diśaḥ*, the (four) quarters; are *aṅgārāḥ*, the embers, because of the similarity of ending.[1] *Avāntaradiśaḥ*, the intermediate directions; are *visphuliṅgāḥ*, the sparks, because of the similarity of their smallness.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नꣳ सम्भवति॥ २॥ इति षष्ठः खण्डः॥ ६॥

2. In that fire which is such, the gods offer rainfall as an oblation; from that oblation grows food.

'In that fire which is such', etc. is to be explained as before (in V.4.2; 5.2). *Tasyāḥ āhuteḥ*, from that oblation; *saṁbhavati*, grows; *annam*, food—paddy, barley, etc.

SECTION 7

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः॥ १॥

[1]Embers remain after a fire is extinguished, i.e. at the end of it; similarly, the quarters appear to be at the end of the visual horizon.

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1. O Gautama, man is indeed the fire, his speech is verily the fuel, outgoing breath is the smoke, the tongue is the flame, the eye is the ember, the ear is the spark.

Gautama, O Gautama; *puruṣaḥ*, man; *vāva*, is indeed; *agniḥ*, the fire; *tasya*, his; *vāk*, speech; *eva*, is verily; *samit*, the fuel, since one becomes famous through one's speech, (i.e.) through the mouth, but not so a dumb man. *Prāṇaḥ*, the outgoing breath; is *dhūmaḥ*, the smoke, since it issues out of the mouth, like smoke; *jihvā*, the tongue; is *arciḥ*, the flame, because of redness; *cakṣuḥ*, the eye; is *aṅgārāḥ*, the ember, being the locus of luminosity; *śrotram*, the ear; is *visphuliṅgāḥ*, the spark, because of the similarity of being spread all over.[1]

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति॥ २॥ इति सप्तमः खण्डः॥ ७॥

2. In that fire which is such, the gods offer food as oblation. From that oblation originates semen.

The rest is to be explained as before. (The gods) *juhvati*, offer as oblation; *annam*, food—paddy etc. which have been sanctified. *Tasyāḥ āhuteḥ*, from that oblation; *sambhavati*, originates; *retaḥ*, semen.

SECTION 8

योषा वाव गौतमाग्निस्तस्या उपस्थ एव

[1]The ear hears sounds coming from all sides.

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समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तःकरोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः॥ १॥

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः सम्भवति॥ २॥ इत्यष्टमः खण्डः॥ ८॥

1–2. O Gautama, woman is indeed the fire . . . . In that fire which is such, the gods offer semen as the oblation. From that oblation the foetus comes into being.

O Gautama, *yoṣā*, woman; is indeed the fire. *Tasmin etasmin agnau*, in that fire which is such; *devāḥ*, the gods; *juḥvati*, offer as oblation; *retaḥ*, semen. *Tasyāḥ āhuteḥ*, from that oblation; *garbhaḥ*, the foetus; *saṁbhavati*, comes into being.

Thus, through the stages of faith, moon, rainfall, food and semen which are offered as oblations, (those) waters themselves become the foetus. Among them the waters themselves are intended to be spoken of as the most important because of their close association with the oblations. In this way, water comes to be called a 'person' after the fifth oblation; not that the waters by themselves can produce such effects as the moon etc. Moreover, water does not exist in an unmixed[1] form. Even when the elements (fire, water, earth) get compounded still, they are seen to have special names such as, 'this is earth', 'these are waters', 'this is fire', which names are dependent on the predominance of one of the elements. Therefore, indeed, all things together that are productive of the moon etc. and are associated with rites, are spoken of as 'water' owing to

[1]Not mixed up with earth and fire.

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the predominance of water. Moreover, it is a matter of experience that water predominates in moon[1], rain, food, semen, and bodies. Although the body is made of earth still, water predominates in it. (Among those five oblations) 'water' in the form of semen becomes the foetus after the fifth oblation.

SECTION 9

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते॥ १॥

1. Thus indeed, after the fifth oblation, waters come to be called a person. Covered by a membrane, that foetus having slept inside for ten or nine months or the time needed, takes birth thereafter.

Iti tu, thus indeed; one question, '(Do you know how) *pañcamyām āhutau*, after the fifth oblation; *āpaḥ*, water; *puruṣavacasaḥ bhavanti*, comes to be called a person?', has been explained. As for the statement in the Vājasaneyaka portion of the Vedas that the two oblations, when they return to this world from the heavenly world, enter into this earth, a man, and a woman, by stages, and then rise up for the other world—, that has been stated here as a connected topic. In this Upaniṣad also, it is stated in the first question, 'Do you know where the creatures go up to from here?' And of that, this is an introduction.

[1]It was believed that water predominated in the moon.

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Saḥ, that; *garbhaḥ*, foetus, that particular fifth modification of the waters which are closely associated with the act of oblations and are mentioned by the name 'faith (*śraddhā*)'; *ulbāvṛtaḥ*, covered by the membrane; *śayitvā*, having slept; *antaḥ*, in the mother's womb; *daśa vā nava vā*, for ten or nine; *māsān*, months; *vā*, or; *yāvat*, for the time needed, whether longer or shorter; *atha*, thereafter; it *jāyate*, takes birth.

'Covered by the membrane', etc. is stated for generating dispassion. Indeed, it is pitiable to lie in the mother's womb which is filled with urine, stool, wind, bile, phlegm, etc. for the foetus which is besmeared with them, remains covered with the impure membrane within the womb, has for its seed impure blood and semen, grows by the infiltration of food and drinks of the mother, and which remains with restrained power, vigour, energy, valour, intelligence and action. Even more painful is birth or coming out from the womb, tortured as one is in the process. In this way the Upaniṣad teaches dispassion by stating that, one has to come out after lying in the mother's womb for such a long time as ten or nine months, even a moment of which is painful.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः सम्भूतो भवति॥२॥ इति नवमः खण्डः॥९॥

2. After he is born, he lives as long as he is destined to live. When he dies for going to his merited world, then, they carry him verily to the fire, from which indeed he had come and from which he takes birth.

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Saḥ, he; who *jātaḥ*, is born; *evam*, thus; *jīvati*, lives; *yāvat āyuṣam*, for as long as he is destined to live, for as long a period as he has earned through his actions, performing rites and duties for coming and going, again and again, like a Persian Wheel (moving up and down), or moving horizontally like a potter's wheel. *Tam*, him, this one whose life has come to an end; *pretam*, who has died; for going to *diṣṭam*, the other world determined by his past deeds,—or determined by the Vedic rites or Vedic meditations, if he were competent for them when alive—, the priests, or his sons; *haranti*, carry from here, from his village; *agnaye*, to the fire for the last rites; *yataḥ*, from which fire; *eva*, indeed; *itaḥ*, (he) had come through the succession of oblations starting from faith; and *yataḥ*, from which five fires; *saṁbhūtaḥ bhavati*, he takes birth. To that very fire they carry him, i.e. they make him reach the fire which is his own source.

SECTION 10

तद्य इत्थं विदुः। ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान्॥ १॥

मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति॥ २॥

1-2. Among them who know thus, and those in the forest who practise with diligence, faith, and austerity, they reach the deity of flame. From the flame they

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reach the day light; from day light to the bright fortnight; from the bright fortnight to the six months during which the sun moves northward; from those six months to the year, from the year to the sun, from the sun to the moon; from the moon to lightning. There a superhuman person leads them to Brahmā (Hiraṇyagarbha). This is the divine path.

The question 'Do you know, where the creatures go up to from here?' presents itself for disposal.

Tat, among them, among the competent householders who have risen up for reaching the other world; *ye*, those who; *viduḥ*, know; *ittham*, thus, those who know thus the meditation on the five fires as stated above—'We have been born from fire, starting from heavenly fire, and have become identified with the five fires'—.

Objection: How is this known that, by the words '*ittham viduḥ*, (they know thus)', the householders alone are mentioned, not the others?

Reply: The text will say that, among the householders those who do not know thus, but are engaged only in sacrifices, public welfare, and charity, they go to the moon through the smoke etc.; and the text will state that, for the hermits (*Vānaprasthins*) and mendicants, who are indicated by the word 'forest' and who practice *śraddhā*, faith, and *tapaḥ*, austerity, for them is the journey through flame etc. along with those who 'know thus'. In accordance with 'the method of residue' and the relationship with the oblations of the Agnihotra-sacrifice, the householders only are understood by the words 'those who know thus'.

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Objection: How can 'the method of residue' be applicable, since there are the celibates also, who are not indicated by the words 'village' and 'forest' used in the Upaniṣad?

Reply: This defect does not arise, since it is well-known from Purāṇas and Smṛtis that, the Northern Path associated with the sun is for the Brahmacārins, the life-long celibates. So they also will travel along with the hermits. Since the Upakurvāṇa-Brahmacārins observe celibacy (in their guru's house) merely for the study of the Vedas, therefore they do not deserve to be mentioned specially.

Objection: If, on the authority of Purāṇas and Smṛtis, it is held that the means for attaining the Northern Path is to observe celibacy, then, it becomes useless to 'know thus'.

Reply: No, since it has usefulness in the case of the householders. For it is well-known that those householders who do not know thus, naturally travel by the Southern Path through smoke etc. Among them, those who know thus or know some other qualified Brahman, they proceed along the Northern Path, which is implied by the words: 'Now, if again, in the case of this one, they perform the last rites or they do not, they verily reach light'.

Objection: Well, is it not unreasonable that, although belonging to some stage of life is common to both the celibates and the householders, the celibates alone proceed along the Northern Path, and not the householders, even though the latter have the additional duty of performing such Vedic rites as Agnihotra etc.

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Reply: There is no such fault, since they are impure. Because of their connection with friends and foes they surely have attraction and repulsion. Similarly they have merit and demerit, caused by compassion and cruelty. For them also are unavoidable such causes of impurity as cruelty, falsehood, simulation, noncelibacy, etc. Hence they are impure. Being impure they cannot go along the Northern Path. As for the others, since they are pure in mind owing to their abandonment of cruelty, falsehood, simulation, non-celibacy, etc. and since they are free from dross owing to avoidance of love and hatred for friends and foes, etc. it is proper that they should have the Northern Path. So also the followers of the Purāṇas say: 'Those unintelligent people who had desire for children, went to the funeral place. Those intelligent people who did not desire for children, attained to immortality.'

Objection: If there is the same path as also the same result of immortality for the householders and hermits having this same knowledge, then, the knowledge of the hermits becomes useless. And in that case these Vedic texts will be contradicted: 'There the travellers on the Southern Path do not go, nor also the men of austerity who have no knowledge', and, 'It, being unknown, does not protect this one'[1] (Bṛ. I.4.15).

Reply: No, since what is intended here by the word immortality is, living in a world which continues till

[1]It has been said that the celibates attain immortality by following the virtues of their own stage of life. Now, the objection arises that, if this be so, i.e. if one can get immortality by following the virtues of one's own stage of life, then, the householders also will get this immortality, and the acquirement of knowledge by the hermits will be useless.

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dissolution of all objects. With regard to that itself the followers of the Purāṇas say: 'By the word immortality is meant the place which continues till the dissolution of all objects' (V.P.II.8.95). The texts, 'The travellers of the Southern Path do not go there', and 'He does not protect this one who does not know', are used with reference to that which is absolute Immortality. Hence there is no contradiction.

Objection: Does it not contradict the Upaniṣadic text, 'And they do not return' (Pr. I. 10), 'They do not return to this whirl of Manu' (IV.15.5)?

Reply: Not so, because there are the qualifying words, 'This whirl of Manu', and 'For them there is no return here'. If indeed they had not to return in the absolute sense, then, the words 'this whirl of Manu' and 'here' would have become meaningless.

Objection: The words 'this' and 'here' are used by way of citing specimens only.

Reply: No. Since by the word 'non-return' itself is understood as non-return for ever, it becomes useless to imagine them as mere specimens. Therefore, to make the adjectives 'this', and 'here' meaningful, it has to be understood that the return occurs elsewhere. Besides, for those who have the firm conviction that, 'The Reality is only One, without a second', there is no journey along the Path of the flame etc. after passing through the opening on the top of the head, which fact is supported by hundreds of Upaniṣadic texts such as, 'Being but Brahman, he is merged in Brahman (Bṛ. IV. 4. 6); 'It knew only Itself as, "I am Brahman"; there fore It became all' (Bṛ. I. 4. 10); 'Of him the organs do not depart' (Bṛ. IV. 4. 6); 'Here Itself they merge'.

Objection: May not the meaning be understood to be

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that, the organs, when they are about to depart from the individual being, do not actually depart, but they go with the individual?

Reply: No. In that case such specification as, 'Here Itself they merge' would become meaningless (in the case of a man of realisation). Besides (in the case of a man of non-realisation) the departure of the organs is obvious from the text, 'All organs follow (the vital force)' (Bṛ. IV. 4. 2). Therefore, it is not to be apprehended that the organs depart (in the case of a man of realisation). Since liberation is different from the cycle of transmigration, therefore, if it is stated that 'the organs do not depart from him', in order to forestall the possible misconception that the organs return (to this world) along with (the liberated) *jivas* (individual souls), even then the specific statement, 'They merge here itself' becomes meaningless. Moreover, there cannot reasonably be any journey nor jiva-hood for one from whom the organs have departed. Since the reality which is the Self is all-pervasive and has no parts, therefore Its mere relationship with the organs is the only cause of the differences of individual souls which are like sparks of fire. Therefore, if the Vedic texts are to be accepted as valid, then, when that (relationship) ceases, it cannot be imagined that there can be either the individual souls, or any journey. Besides, it cannot be imagined that the individual soul is like an atom that has separated from Reality, and that it can depart from It by making a hole in that which is Existence by nature. Therefore, it is understood that the statement, 'Going up through it, one attains immortality' (Ka. II. 3.16), refers to the departure of the worshipper of the qualified Brahman, along with the

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organs through the hole on the top of the head; and the immortality (referred to) is only relative not absolute. (It is not absolute Liberation) because after the description (of the world of Hiraṇyagarbha, the qualified Brahman) as an 'Unconquered City', and as possessed of a 'lake of exhilarating gruel', there occurs the qualifying statement, 'For them surely is this world of Brahman' (VIII.5. 3–4).

Hence, the householders who have knowledge of the five fires, *ye ca ime*, and those who are these hermits and mendicants, together with the lifelong celibates; who *upāsate*, practice with deligence—the word *upāsate* being used in the sense of 'devoted to', as in the text, 'They remain devoted to acts of sacrifice, public welfare, charity, etc.' (V. 10. 3)—; *śraddhā*, faith; and *tapaḥ*, austerity; *iti*, etc., i.e. remain faithful and austere; and, according to another Upaniṣadic text (Bṛ. VI. 2.15), also those that meditate on the Brahman living in the Satyaloka (the world of Truth), who is called Hiraṇyagarbha,—all of them *abhisaṁbhavanti*, reach; *arciṣam*, the flame, the deity of flame.

The remaining portion is to be expounded like the explanation of 'journey' in the fourth (i.e. IV. 15. 5). *Eṣaḥ devayānah*, this divine path as explained, culminates in the Satyaloka, and it is not outside this universe, according to the *mantra*-text, 'They lie between the father (heaven) and mother (earth)' (Bṛ. VI. 2. 2).

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिꣳ रात्रेरपरपक्षमपरपक्षाद्यान् षड्दक्षिणैति मासाꣳ स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

3. Then those in the village, who remain devoted to

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acts of sacrifice, public welfare, charity, etc. they reach smoke; from smoke to night, from night to the dark fortnight, from the dark fortnight to the six months during which the sun moves southward. These do not reach the year.

The word *atha*, then, is used to introduce the next topic. *Ye ime*, these; *grāme*, in the village, the householders—(the word '*grāme*, in the village', is used as a special qualification for the householders in order to distinguish them from the forest-dwellers, just as the word '*araṇye*, in the forest', is a qualifying word for the forest-dwellers and mendicants to distinguish them from the householders—); who *upāsate*, remain devoted to; *iṣṭāpūrte*, sacrifice (Vedic rites like Agnihotra etc.), and public welfare (construction of ponds, wells, tanks, and rest-houses), etc.; *dattam*, charity, distribution of wealth according to one's capacity to deserving persons outside the sacrificial place; *iti*, etc., i.e. (devoted to) this kind of conduct and helpfulness, etc. (the word *iti* having been used to indicate different kinds of activity); being devoid of knowledge, *te*, they; *abhisaṁbhavanti*, reach, move towards; *dhūmam*, smoke, the deity of smoke. Being led by that deity, *dhūmāt*, from smoke; they reach *rātrim*, night, the deity of night; *rātreḥ*, from night; verily *aparapakṣam*, to the dark fortnight, the deity of the dark fortnight; *aparapakṣāt*, from the dark fortnight; *ṣaḍmāsān*, to the six months; *yan*, during which; the sun *eti*, moves, *dakṣiṇam*, southward; they reach those months which are presided over by the deities of the winter solstice. Since the deities of the six months move in a group, therefore the word *ṣaḍmāsān* is used in the plural.

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Ete, these, these ritualists who are under discussion; *na*, do not; *prāpnuvanti*, reach; *samvatsaram*, the year, the deity of the year.

Objection: How does the question of their reaching the year arise (at all), because of which the denial is made?

Reply: The question does arise because the summer and winter solstices are two parts of a single year. Among them (the two solstices) it has been said that, for those who proceed along the paths starting from flame, there is the attainment of the year from the months constituting the summer solstice, which are a part of the whole (year). So here also, after hearing that they reach the months of winter solstice, there arises the possibility of their reaching the whole year as in the earlier case. Hence is denied its attainment, by saying 'They do not reach the whole year.'

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रम-समेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति॥४॥

4. From the months to the world of manes, from the world of manes to the interspace, from the interspace to the moon. This is the King Soma. That is food for the gods. Him the gods eat.

Māsebhyaḥ, from the months; *pitṛlokam*, to the world of manes; *pitṛlokāt*, from the world of manes; *ākāśam*, to the interspace; *ākāśāt*, from the interspace; *candramasam*, to the moon. Who is that moon which is reached by them? It is that which is seen in the interspace, and that is *rājā*, the King; *soma*, Soma of the Brāhmins; *tat*, that; is *annam*, food; *devānām*, for the gods; *tam*, him, the moon; *devāḥ*, the gods, Indra and

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others; *bhakṣayanti*, eat as food. Therefore they, the ritualists, moving through the path of smoke etc. and becoming identified with the moon, are eaten by the gods.

Objection: Is not the performance of sacrifices etc. a source of evil, if they (the ritualists) turn into food and are eaten by gods?

Reply: This fault does not arise, since by the word 'food' is meant only a thing of enjoyment. For they are not eaten by gods in morsels. What then? They become merely things of enjoyment to gods, like wife, animals, servants, and others. And it is noticed that the word food (*anna*) is used for a thing of enjoyment, as in, 'To kings the wife is enjoyable (*annam*), animals are enjoyable (*annam*), the merchants are enjoyable (*annam*)', etc. Not that for those wives and others there is no enjoyment though they themselves are enjoyed by men. Hence, though the ritualists become enjoyable to the gods, they play happily with the gods. And in the lunar sphere are produced their bodies of water, which are fit for deriving enjoyment.

This has been said earlier that, when water referred to by the word 'faith' is offered as an oblation in the heavenly fire, it becomes King Soma (moon) (V. 4. 2). Those waters, associated with rites and pervaded by other elements, turn into the moon after reaching the heavenly world, and become the source of the bodies of the performers of rites etc. And when the last oblation in the form of offering the body in the funeral fire is made, when the body becomes burnt by fire, then, the waters rising from that body go up with the smoke by surrounding the sacrificer, and after having reached

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the lunar sphere, become the producers of an external body, as though those waters are the materials taking the place of *Kuśa*-grass and earth (which are used in making images of clay). And he (the sacrificer) stays there, enjoying through that body the fruits of his sacrifices etc. (till the period due for the enjoyment of food is exhausted).

तस्मिन्यावत्सम्पातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति॥ ५॥

5. Having lived there till the exhaustion of the fruits, he again returns along the very path by which he had gone. He reaches the intermediate-space; from the intermediate-space he returns to air; becoming identified with air he turns into smoke; becoming smoke he turns into white cloud.

Saṁpāta means the cause through which they fall down, i.e. the exhaustion of the results of rites. *Yāvat saṁpātam* (means) till the exhaustion of the results of rites etc. which are the causes of enjoyment; *uṣitvā*, having lived; *tasmin*, there in the lunar world for that long; *atha*, then; *nivartante*, they return; *punaḥ*, again; *etam eva*, to this itself; along *adhvānam*, the path which is going to be spoken of and by which he had gone. From the use of the words 'they return again', it is understood that earlier also they had, more than once, gone to the lunar sphere and returned from there. Therefore, by performing such rites and duties etc. as sacrifices etc. people go to the moon, and they return when the results are exhausted. They cannot stay there

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even for a moment (more), owing to the exhaustion of the results of rites etc. which are the causes for their staying there, just as a lamp goes out when its oil is exhausted.

Opponent: As to that, does a man who goes to the lunar sphere return from there after the exhaustion of all the results, or does he do so with some residual results?

Reply: What are you driving at?

Opponent: If all the results of rites are exhausted, then, Liberation comes to the man when he is still in the lunar world itself.

Reply: Let the question as to whether he attains Liberation on the moon itself or not, be put off for a while. (If all the results of actions are exhausted on the moon itself) then, for one who comes from there to this world there will be no possibility of embodiment, enjoyment, etc. And there will be contradiction with the Smṛti text, 'As a result of the remainder of that (he gets embodied).' Is it not a fact that in the human world, over and above such activities as sacrifice, public welfare, charity etc. there is the possibility of many other activities consequent on the enjoyment with the body? And those results are not enjoyed in the lunar world. So they remain unexhausted. Only those results get exhausted owing to which he had ascended to the lunar world. Thus there is no contradiction. And the word 'remainder' (in the Smṛti), refers to the residue of all actions in general. Therefore, this defect of getting Liberation in the lunar world does not exist.

And the results of actions, which can be enjoyed in various incompatible kinds of bodies can, at a time,

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lead to the birth of only one kind of a creature. Besides, it is not possible to enjoy the results of all actions in a single life. And it is mentioned in the Smṛti that a single sin like the killing of a Brāhmin becomes productive of many lives. Moreover, those extremely ignorant people who have attained the states of non-moving things, cannot start doing works that are meant for excellence. There will be no cause for any transmigration for those who, after entering into the wombs, have been aborted, since there will be no possibility for them to do any work. Therefore, all the results of actions cannot be enjoyed in a single life.

As for the statement (of another view) made by some people that, after the destruction of the locus of results of all actions, the (residual) results produce another body: with regard to that, it is not logical to say that some of the results of works stand by without becoming effective while some others bring about rebirth, since death is the revealer of all results of actions, like a lamp that reveals all objects within its range.

Vedāntin: That is wrong. For it is admitted that all things are identified[1] with the all-pervading Self (see Bṛ. on Madhu-Brahman). Since all things are identified with all-pervading Self, and since they are delimited by time, space, and causation, there can be no destruction or origin of anything in its totality. So also

[1]That is to say, the essence of all objects in this creation exists, to a greater or lesser extent, in those objects. Only, the cause of coming into existence and destruction of each object is different, depending on time, space and causation. Therefore, though a particular manner of destruction of a particular object is the cause of manifestation of particular results of action, it cannot be the cause of manifestation of all the results of action. Some results of action remain unmanifest, and they become manifest at a suitable time.

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is the case with regard to the locus[1] of actions and their results. As the various incompatible tendencies acquired by the experiences in earlier lives as man, peacock, monkey and others, do not get eliminated when a monkey-life is begun by those results of works that are due to bring about the monkey-life, so also is it reasonable that, the results of works which are due to commence another life do not get eliminated. If by the results of works that are due to produce a monkey-life, all the tendencies acquired through the experiences of previous lives be eliminated, then, when the monkey-life is commenced by the results of the tendencies that are to produce the monkey-life, the monkey that is just born would not get the skill of holding to the mother's belly when she jumps from one branch to another, since it has had no practice in this life. And it cannot be said that in the lives just preceding, it was nothing but a monkey. There is this supporting Śruti text, 'It is followed by knowledge, work and past experience' (Bṛ. IV.4.2). Thus, just as in the case of tendencies, there is no total destruction of results of work, and hence there is the possibility for residual results. Since this is so, therefore it is logical that transmigration becomes possible owing to the results remaining as residue after the enjoyment of (other) results of actions.[2]

Which is that path to which they return? That is being said: *Nivartante*, they return; *adhvānam*, to the path; *yathetam*, by which they had gone.

[1]The results of action do not manifest themselves entirely or get destroyed entirely with the manifestation or destruction of any one particular locus (aggregate of body and organs).

[2]See B.G. IX. 20–1.

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Objection: But, was not the order of going stated to be from the months to the world of manes, from the world of manes to the intermediate-space, from the intermediate-space to the moon, while the return is not so stated? What is the order then? (The order is) from intermediate-space to air etc. So, how is it said that 'they return as they had gone'?

Reply: There is no such fault because there is the similarity of reaching the intermediate-space as also the earth. Moreover, there is no rule here that it must be just like the going. They return through some other stages as well. But the rule is that they do return. Therefore the words, 'as they had gone by', are used only synecdochically. Therefore, they then reach the material *ākāśam*, intermediate-space. The waters that were productive of their bodies in the lunar world, cease to exist when the results of works which were the cause of enjoyment there get evaporated, like a lump of clarified butter when it comes into contact with fire. After vanishing they become subtle like ether in the intermediate-space. From the intermediate-space they become air. Having become air and staying in the air, they are carried hither and thither, and the individual soul whose results are exhausted, turns into air along with those waters. After becoming smoke it turns into white cloud having merely the form of being full of water.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति॥ ६॥

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6. After becoming the white cloud it turns into (thick) cloud. After becoming the (thick) cloud it comes down as rain. Those individual souls are born here as paddy, barley, herbs, sesamum, black pulse, etc. It is certainly more difficult to come out of these. He takes birth in the very form of him whosoever eats food, whoever ejects semen.

Bhūtvā, after becoming; *abhram*, white cloud; *bhavati*, he turns into; *meghaḥ*, (thick) cloud which is capable of pouring down. Then *meghaḥ bhūtvā*, after becoming (thick) cloud; *pravarṣati*, he comes down as rain on high grounds. The meaning is that he, with his residual results of action, comes down in the form of pouring rain. *Te*, they (whose results of work have become attenuated); *jāyante*, are born; *iha*, here; *iti*, as; *vrīhi-yava-oṣadhi-vanaspatayaḥtila-māṣāḥ*, paddy, barley, herb, trees, sesamum, and black pulse. The plural (in *jāyante*) is used because the souls with attenuated results are many. But in the earlier stages as clouds etc. because the individual souls have the same form, they are indicated by the singular number. Since for those souls which come with rainfall, there are thousands of places like precipices of mountains, inaccessible regions, rivers, sea, forests, and deserts, where they can get deposited, *ataḥ*, therefore, because of this reason; *vai khalu*, it is certainly; *durniṣprapataram*, difficult to come out. For they reach a river by being carried by the current flowing down from the mountain slope, from there they go to the sea, then they are swallowed by aquatic animals like shark etc.; those again are eaten by others. There itself, again, they get dissolved in the sea along with the sea-animals, and are

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sucked up along with the sea-waters as clouds, to fall down again as rainfall on desert land, rocky precipices, or inaccessible places, and remain there. By chance they are drunk by snakes, deers, etc. or by others. Those again are eaten by others. In this way, in such states they move in cycles. Sometimes they are born among (unmoving) things which are inedible, and dry up there itself. As even for those who are born among the edible, unmoving things, it is difficult indeed to get associated with bodies (of male creatures) that eject semen, since the unmoving things are numerous, hence is the difficulty of coming out. Or, it is more difficult to issue out of these existences like paddy, barley, etc.

In the word *durniṣprapataram* is to be noted that one *ta* remains understood. The attainment of the states of paddy, barley, etc. is difficult (*durniṣprapatara*), and association with a body that ejects semen is more difficult (*durniṣprapatatara*). This is the meaning. When they are eaten by celibates, children, eunuchs, or the old, they dry up in the intermediate stage, since eaters of food are innumerable. If at any time they are eaten perchance by those who have become identified with the ejectors of semen, then, the results of the work of those who have become identified with the nature of ejectors of semen, reach the stage of fruition. How? Among those eating the food with which a soul remains associated, and *yaḥ*, whoever; *retaḥ siñcati*, ejects semen into a woman in proper time; the associated[1] soul who had entered into the mother's womb in the form of semen (from the father), *bhavati*, takes birth; *tadbhūyaḥ*, in that very form, by adopting (*bhūyaḥ*) to a large

[1]The individual soul does not get transformed into the different stages of cloud etc. but remains merely associated with them.

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extent the formation (*tat*) of his father's limbs, since the seed is potentially possessed of the form of the father. This is supported by another Upaniṣadic text, 'That which is the semen is extracted from all the limbs as their vigour' (Ai. II. 1.1). Therefore he verily assumes the form after the father. This is the meaning. Thus indeed, from a human being a human being is born, from a cow comes a calf, with that very form. The body does not take the form of any other class. Therefore, it is proper to say that he takes birth with that very form to a large extent.

But those who are different from the souls remaining in association (with barley, paddy etc.) and who, owing to their excessive sinful acts, assume the states of paddy, barley, etc. without ascending to the lunar world, (but) not the human form again—, for them coming out is not more difficult as it is in case of the souls, who are in association (with these things). Why? Because such bodies as paddy, barley, etc. are earned by them through their *karma* (results of actions). Hence, when the cause of those means of enjoyment becomes eliminated, and their body in the form of a sheaf of paddy etc. get destroyed, then, according to their merit the individual souls move on from one new body to another, like a leech, indeed with consciousness[1]. This is supported by another Śruti text, 'Then the soul becomes endowed with consciousness, and goes to the body which is related to that consciousness' (Bṛ. IV. 4. 2). Although they go to a different body, with the organs withdrawn, still, he goes to another body, indeed along with consciousness. As is the case

[1]Consciousness in the form of those particular tendencies which have become awakened for the next embodiment.

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in dream, he goes with consciousness in the form of tendencies which are made potent by the merit earned by himself, which is established on the authority of the Upaniṣads. Similarly, the journey along the paths starting from flame or smoke, is owing to the consciousness made active as in dream, since the journey depends on those merits that have been awakened. But it is not logical that the associated souls, who take birth in the form of paddy, barley, etc. get connected along with their consciousness, to the father and the mother, because when paddy, barley, etc. are harvested, threshed, and ground, the associated souls cannot continue with consciousness.

Objection: Is it not reasonable that, for those also coming down from the moon there is the similarity of going to different bodies, like leeches, indeed along with consciousness? If that be so, then, for those who perform sacrifices, public welfare, etc. there will be the experience of suffering in terrible hell, after their return from the lunar world till they are born as a Brāhmana and others. And in that case the inculcation of performing sacrifice, public welfare, etc. will have to be concluded as meant for evil only, and the Vedic text also will become invalidated since Vedic rites will be productive of evil.

Reply: No, since there is distinction[1] as between ascending a tree and falling down from it. This is because, for a soul who wishes to go from one body to another, its merit becomes more active. It is logical

[1]When a man ascends a tree he does so with alertness. But when he falls from there, that happens accidentally, without his awareness. Similar is the case in ascending to the moon and dropping from there.—Ā.G.

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that the soul should have consciousness, it being awakened by his merit, like a man climbing a tree for getting some fruit. Similarly there should be consciousness for those who move along the path of flame etc., as also for those who desire to reach the lunar world through the path of smoke etc. But there will be no such consciousness for those who happen to come down from the lunar world, like people falling from the top of a tree. And as in the case of people struck by a club, and fallen unconscious with their organs withdrawn due to the pain thereof, no awareness is noticed even though they are carried from place to place along with their own bodies, so also is the case with those who—with their organs rendered inactive, and their bodies made of water destroyed owing to the exhaustion of the merit calculated to produce heavenly enjoyment—, come down from the lunar world for the sake of other bodies such as that of a human being etc. Therefore, they descend, like unconscious people, to this earth through the stages of ether etc. but not separated from water which is the seed of another fresh body, and become connected with classes of unmoving things according to their merit; and since their organs are rendered inactive, they indeed remain devoid of active awareness. So, since their merit which is to bring forth another body does not become activated, therefore, when passing through such stages as harvesting, threshing, grinding, cooking, eating, turning into liquids, and ejection of semen, they indeed remain like an unconscious man. They continue in all the states without indeed, leaving their connection with the 'water' which is the source of fresh bodies. In

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this way, the possession of consciousness, like a leech, is not contradicted. But in the intermediate stage there is unconsciousness verily as in the case of a man in stupor. Hence there is no defect.

And it cannot be inferred that, since they are associated with cruelty, the Vedic rites are the producers of both kinds of results (virtue and vice), because this cruelty is enjoined by scriptures. For, according to the Vedic text, 'not injuring any creature, other than what is prescribed in the scriptures' (VIII. 15.1), it is known that cruelty sanctioned by scriptures does not cause vice. Even if it is admitted that this is the producer of vice still, it is reasonable that the fault can be removed like the removal of poison by incantation. It cannot be reasonable that Vedic rites can be the producers of evil, as poison is not when swallowed with incantation.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा॥७॥

7. Among them those who were performers of meritorious deeds here, they will attain good births indeed in a quick manner—birth as a Brāhmin, or birth as a Kṣatriya, or birth as a Vaisya. On the other hand, those who were performers of bad deeds here, they will attain bad births indeed in a quick manner—birth as a dog, or birth as a pig, or birth as a Caṇḍāla.

Tat, among them, among the associated souls (seeking rebirth); *ye*, those; who were *ramaṇīya-caraṇāḥ*,

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performers of meritorious deeds, engaged in meritorious deeds; *iha*, here, in this world,—those are called performers of meritorious deeds whose actions had been virtuous, for those who are free from cruelty, untruthfulness and deception, are fit to be referred to as 'possessed of residual good results' (leading to the next birth); with that residual good result (which is productive of the next birth), (i.e.) with the virtuous deeds which remain as remnants after the enjoyment in the lunar world, *te*, they; *abhyāśaḥ*, quickly; *ha*, indeed; (—*yat*, is an adverb meaning 'in the manner that is quick'—) *āpadyeran*, attain; *yonim*, birth; which is *ramaṇīyam*, good, free from cruelty etc.; *brāhmaṇa-yonim*, birth as a Brāhmin; *vā*, or; *kṣatriya-yonim*, birth as a Kṣatriya; *vā*, or; *vaiśya-yonim*, birth as a Vaiśya, in accordance with their own merit. *Atha*, on the other hand; *ye*, those; who are opposite of those stated above, *kapūya-caraṇaḥ*, performers of bad deeds, who return with the remnants of bad deeds; *āpadyeran*, they will attain; *abhyāśaḥ ha yat*, in a manner that is indeed quick; *kapūyām*, bad, indeed bad, without any connection with virtue, condemnable; *yonim*, birth; in accordance with the merit *śva-yonim*, birth as a dog; *vā*, or; *sūkara-yonim*, birth as a pig; *vā*, or; *caṇḍāla-yonim*, birth as a Caṇḍāla, surely in accordance with their own merits.

But those who are twice born, the performers of meritorious deeds, who follow their own duties and undertake sacrifices etc. they depart and return again and again through the path of smoke etc. like moving on a Persian-wheel. In case they take recourse to meditation, then, they go along the path of flame etc.

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अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयꣳ स्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः॥ ८॥

8. On the other hand, through neither of these two paths are born those small creatures which transmigrate again and again. This third state is indicated by the words, 'Be born and die'. Thereby the other world does not become filled up. Therefore this should be despised. In confirmation of it, occurs this verse:

If they are neither followers of meditation nor even performers of acts like sacrifice and public welfare, *atha*, then; they *na*, do not; proceed along *katareṇa*, either one or the other of these two paths indicated by flame, smoke, etc. as stated. *Tāni*, they; *bhavanti*, are born; as *imāni*, these; *kṣudrāṇi*, small; *bhūtāni*, creatures—gadflies, mosquitoes, insects etc.; *asakṛt āvartīni*, which transmigrate again and again. The meaning is that, those who have fallen from both the paths, surely are born and die, again and again. Their continuity in a succession of birth and death is being stated thus: By '*jāyasva mriyasva*, Be born and die', is being stated the action directed by God. Their time is spent in mere birth and death. But they have no time either for work or for worthy enjoyment. As compared with the two paths stated earlier, this is the third state of transmigration as exemplified by these small creatures. Since even those who travel along the Southern Path return again, therefore, for those who are not competent for meditation and rites, there can surely be no

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travelling along the Southern Path. *Tena*, thereby; *asau lokaḥ*, the other world; *na saṁpūryate*, does not become filled up.

But as for the fifth question (by the King) it has already been explained while speaking of meditation on the five fires. The first question has been disposed of by the statements about the Northern and Southern Paths. The separation of the Southern and Northern Paths has also been explained thus: The consignment of the dead bodies into fire is common. The separation starts from there. Some go by the Northern Path and some others by the Southern. Again, uniting after the attainment of the six months of summer and winter solstices, they once more separate. Some reach the year, and some of them reach the world of manes from the (six) months. The return of the souls along with their residual merits from the lunar world, through the stages starting from intermediate-space etc. has also been stated. The non-filling up of the other world has been stated by the Upaniṣad in its own words: 'Thereby the other world does not become filled up.'

Since this transmigratory course is thus painful, *tasmāt*, therefore; *jugupseta*, it should be despised. And also because the little creatures, whose time is consumed in experiencing pain originating from birth and death, and which are shoved into terrible darkness as though into a bottomless sea without any raft, from where it is difficult to come out, are without hope of crossing it—, for that reason also one should despise, be afraid of, be hateful of the course of transmigration, so that there may not be any falling into this kind of a terrible, vast sea of transmigration. *Eṣaḥ*, this; *ślokaḥ*,

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verse expressing; *tat*, the above idea occurs for eulogizing meditation on the five fires.

स्तेनो हिरण्यस्य सुरां पिबꣳश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरꣳस्तैरिति॥ ९॥

9. A stealer of gold, a drinker of wine, one sleeping on his guru's bed, and a killer of a Brāhmaṇa—these four, as also the fifth one who has dealings with them, meet with a fall.

Stenaḥ, a stealer; *hiraṇyasya*, of gold belonging to a Brāhmaṇa; one *piban*, drinking; *surām*, wine (though) being a Brāhmaṇa; *ca*, and; one *avasan*, sleeping; *talpam*, on the bed; *guroḥ*, of (his) guru, i.e. sleeping with the guru's wife; *ca*, and; *brahmahā*, a killer of a Brāhmaṇa; these *catvāraḥ*, four; *patanti*, meet with a fall; *ca*, as also; *pañcamaḥ*, the fifth one; who *ācaran*, has dealings; *taiḥ*, with them.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद॥ १०॥ इति दशमः खण्डः॥ १०॥

10. Again, anyone who knows these five fires thus, does not become besmeared with sin even though he mixes with them. Anyone who knows thus, anyone who knows thus, becomes unsullied, pure and a dweller in the world of virtue.

Atha ha, again; anyone *yaḥ*, who; *veda*, knows; *etān*, these; *pañcāgnin*, five fires as stated; *evam*, thus; *saḥ*, he; *api*, even though; *ācaran*, has dealings; *saha*, with;

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taiḥ, them, with the great sinners; *na*, does not become; *lipyate*, besmeared; *pāpmanā*, with sin. *Yaḥ evam veda*, anyone who knows thus—knows all the subject matters asked through the five questions; remaining *śuddhaḥ*, unsullied indeed; and *pūtaḥ*, pure, having become purified through the knowledge of those five fires; *bhavati*, he becomes; *puṇyalokaḥ*, a dweller in the world of virtue, of the worlds of Prajāpati and others. The repetition of 'He who knows', etc. is for showing that all the questions have been answered.

SECTION 11

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाꣳसां चक्रुः को न आत्मा किं ब्रह्मेति॥ १॥

1. Prācīnaśāla—the son of Upamanyu, Satyayajña—the son of Puluṣa, Indradyumna—the son of Bhāllavi, Jana—the son of Śārkarakṣa, and Buḍila—the son of Aśvataraśva—these great householders and adepts in the Vedas, assembled together and conducted a discussion: Which is our Self? Who is Brahman?

In the text, 'That is food for gods', 'Him the gods eat' (V. 10.4), it has been stated that those who travel along the Southern Path become food as it were. And the painful course of transmigration in the form of small creatures has also been told. To avoid both of those defects, the succeeding text is begun for the attainment

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of the state of Vaiśvānara, the Eater, which fact is gathered from such indicative words as, 'You eat food, you see the desirable'. The story is meant for easy comprehension, and for showing the procedure of imparting knowledge.

Prācīnaśālaḥ, Prācīnaśāla by name; *aupamanyavaḥ*, the son of Upamanyu; *satyayajñaḥ*, Satyayajña by name; *pauluṣiḥ*, the son of Puluṣa, similarly *indradyumnaḥ*, Indradyumna by name; *bhāllaveyaḥ*—the son of Bhallava is Bhāllavi and his son is Bhāllaveya; *jana*, Jana by name; *śārkarākṣyaḥ*, the son of Śarkarākṣa; *buḍilaḥ*, Buḍila by name; *āśvatarāśviḥ*, the son of Aśvatarāśva; *te ha ete*, all those five indeed; were *mahāśālāḥ*, great householders, possessed of big houses; and *mahāśrotriyāḥ*, adepts in the Vedas, in its study and practice. They who were of this kind, *sametya*, having assembled some where; *cakruḥ*, conducted; *mīmāmsām*, a discussion. This is the idea.

How?

Kaḥ, which is; *naḥ*, our; *ātmā*, Self? *Kim*, who; is *brahma*, Brahman?

The words *ātmā* (Self) and Brahman are the adjectives and substantives of each other. The word Brahman rules out the Self limited by the body. And the word *ātmā* (Self) rules out the meditation on the sun etc. which are different from the Self as Brahman. The Self is indeed Brahman, and Brahman is surely the Self, without any duality. In this way it becomes established that the all-pervasive Vaiśvānara is Brahman, and he is the Self. This fact is obvious from such indicative sentences as, 'Your head will fall' (V.12.2); 'You would become blind' (5.13.2), etc.

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ते ह सम्पादयाञ्चक्रुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तꣳ हन्ताभ्यागच्छामेति तꣳ हाभ्याजग्मुः॥ २॥

2. They decided (about their teacher). 'O Venerable sirs, Uddālaka, son of Aruṇa now knows this Self who is Vaiśvānara. If it pleases you, we shall go to him.' They went to him.

Even while engaged in the discussion, not being able to arrive at a conclusion, *te ha*, they; *saṁpādayan cakruḥ*, decided about the teacher of the Self. '*Bhagavantaḥ*, O venerable sirs; *ayam*, this; *āruṇiḥ*, the son of Aruṇa; *uddālakaḥ vai*, well-known as Uddālaka; *saṁprati*, now; *smarati*, remembers, knows thoroughly; *ayam*, this; *ātmānam*, Self; who is *vaiśvānaram*, the Vaiśvanara sought for by us. *Hanta*, if it pleases you; *abhyāgacchāmaḥ*, we shall now go; *tam*, to him. Having decided thus they *abhyājagmuḥ*, went; *tam*, to him, to Āruṇi.

स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनूशासानीति॥ ३॥

3. He decided (thus): 'These great householders and adepts in the Vedas will question me. I may not be able to tell them everything. Let me tell them of some other teacher.'

As soon as *saḥ ha*, he saw them; having understood the reason of their coming, he *saṁpādayāñcakāra*, decided.

How?

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Ime, these; *mahāśālāḥ*, great householders; *mahā-śrotriyāḥ*, great adepts in the Vedas; *praksyanti*, will question; *mām*, me about Vaiśvanara. I, *na iva*, may not be; *pratipatsye*, able to answer; *tebhyaḥ*, them; *sarvam*, everything. Therefore, *hanta*, let it be; that *aham*, I; *abhyanuśāsāni*, shall tell them; *anyam*, (of) some other teacher.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीम-मात्मानं वैश्वानरमध्येति तꣳहन्ताभ्यागच्छामेति तꣳ हाभ्याजग्मुः॥४॥

4. To them he said: 'O venerable sirs, this well-known Aśvapati, son of Kekaya, now surely knows of this Self who is Vaiśvanara. If it pleases you, we shall go to him.' To him they went.

Having decided thus, *tān*, to them; *uvāca ha*, he said; '*Bhagavantaḥ*, O venerable sirs; *ayam*, this; *vai*, well-known; *aśvapatiḥ*, Aśvapati; *kaikeyaḥ*, son of Kekaya; *samprati*, now; *adhyeti*, knows fully; *imam*, this; *ātmānam*, Self; who is *vaiśvānaram*, Vaiśvānara. 'He knows', etc. is to be explained as before.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः सञ्जिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति॥५॥

5. For them, when they had arrived, he arranged for adoration individually. After leaving his bed in the morning, he said (to them):

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'In my kingdom there is no thief, no miser, no wine-bibber; none who does not perform sacrifice, none uneducated, no lewd person. How can there be any adultress? O venerable sirs, I shall surely be performing a sacrifice. I shall give you as much wealth as I shall be giving to any single priest. Please stay on, venerable sirs.'

Tebhyaḥ ha, for them; *prāptebhyaḥ*, when they had arrived; the King *kārayāñcakāra*, arranged for; *arhāṇi*, adoration; *pṛthak*, individually, through the priests and servants. Next day, *saḥ ha*, he the king; *sañjihānaḥ*, after leaving his bed; *prātaḥ*, in the morning; *uvāca*, said, approaching them with modesty: 'Please accept this wealth from me.' Being rejected by them, he thought: 'They surely find fault with me because of which they do not accept wealth from me.' With this thought in mind, he said, for establishing his good conduct:—

Mama janapade, in my kingdom; there is *na stenaḥ*, no thief, a stealer of others' wealth; *na kadaryaḥ*, no miser who does not give in charity in spite of having wealth; *na madyapaḥ*, no one who, being foremost among the twice-born, is yet a wine-bibber; *na anāhitāgniḥ*, none who does not perform sacrifices even though possessed of a hundred heads of cattle; *na avidvān*, no person who is not educated according to his status; *na swairī*, no lewd person who visits others' wives. Therefore, *kutaḥ*, how can there be; any *svairinī*, adultress? The idea is that there is no possibility of a voluptuous woman.

Being told by them, 'We are not seekers of wealth', he thought, (They are not accepting the wealth because

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it is too little, and said, '*Bhagavantaḥ*, O venerable sirs; *aham*, I; *yakṣyamāṇaḥ vai asmi*, shall surely be performing a sacrifice in a few days. *Yāvat*, as much; *dhanam*, wealth; as *dāsyāmi*, I shall give; *eka-ekasmai ṛtvije*, to any single priest, from the wealth set apart by me for that purpose; *tāvat*, that much; *dāsyāmi*, I shall give; also *bhagavadbhyaḥ*, to you, individually. *Vasantu*, please stay on; *bhagavantaḥ*, O venerable sirs, and also watch my sacrifice.'

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तꣳ हैव वदेदात्मानमेवेमं वैश्वानरꣳ सम्प्रत्यध्येषि तमेव नो ब्रूहीति॥ ६॥

6. They said, 'One should speak of that very subject for which purpose indeed a person surely approaches. Now, you know this very Self which is Vaiśvānara. Tell us of Him indeed.'

Having been told so (by the King) *te*, they; *ūcuḥ ha*, said: '*Vadet*, one should speak; *tam ha eva*, that very subject; *yena ha eva arthena*, for which purpose indeed; *puruṣaḥ*, a person; *caret*, approaches, goes to someone. This indeed is the purpose of our coming. This is the custom followed by good people. We are the seekers of the knowledge of Vaiśvānara. *Samprati*, now; *adhyeṣi*, you know fully; *imam*, this; *eva*, very; *ātmānam*, Self; which is *vaiśvānaram*, Vaiśvānara. Therefore, *brūhi*, tell, *naḥ*, us; *eva*, indeed; of *tam*, Him.

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच॥ ७॥ इत्येकादशः खण्डः॥ ११॥

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7. To them he said, '(Next) morning I shall answer.' In the forenoon they approached him with faggots in hand. Even without initiating them, he said this:

Tān, to them; *uvāca ha*, he said; '*Prātaḥ*, in the morning; *prativaktā asmi*, I shall be giving answers; *vaḥ*, to you.' Being told so, and becoming aware of the King's intention; *praticakramire*, they approached the King next day; *pūrvāhṇe*, in the forenoon; *samitpāṇayaḥ*, with faggots in hand. Although they were great householders, great adepts in the Vedas, and Brāhmins still, in this way they abandoned their pride of being great householders etc. and for acquiring knowledge, approached with modesty the King, who was lower in caste. Others who are seekers after knowledge should behave similarly. And to them he imparted knowledge; *eva*, even; *anupanīya tān*, without initiating them. The import of the story is that, as he imparted knowledge to competent persons, so also should knowledge be imparted by others. The words '*uvāca*, he said; *etat*, this', are to be connected with the knowledge of Vaiśvānara that is going to be spoken of.

SECTION 12

औपमन्यव कं त्वमात्मानमुपास्स इति। दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते॥ १॥

1. 'O son of Upamanyu, which Self do you meditate on?' He said, 'O venerable King, (I meditate on)

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heaven indeed.' The King said, 'The Self on whom you meditate is indeed, the Self called "Vaiśvānara possessed of good light". Therefore it is seen that in your line Soma juice is extracted, it is extracted abundantly, and it is extracted over many days.

It is being stated as to how he (the King) spoke: '*Aupamanyava*, O son of Upamanyu, *kam*, whom; do *tvam*, you; *upāsse*, meditate on; as *ātmānam*, the Self called Vaiśvānara?' This he asked.

Objection: Is it not improper that, being a teacher, one should ask the student?

Reply: There is no such defect, since the procedure is seen to be like this in: 'You approach me with (tell me) that which you know. I shall tell you of things that are beyond them' (VII.1.1). Elsewhere also it is seen that, in the case of a student who does not comprehend, a question is put by the teacher for the sake of arousing comprehension, as in the question of Ajātaśatru: 'Where was It, and whence did it thus come?' (Bṛ. II.1.16)

Uvāca ha, he said; '*Bhagavaḥ rājan*, O venerable King; I meditate on *divam*, heaven; *eva*, indeed, as Vaiśvānara.' The King (said): '*Yam tam ātmānam upāsse*, the Self on which you meditate, one part of the Self that you meditate on; *vai*, is indeed; the *ātmā*, Self; called *vaiśvānaraḥ*, Vaiśvānara; well-known to be *sutejāḥ*, possessed of good light, because he is a part of the Self. *Tasmāt*, therefore, as a result of the meditation on Vaiśvānara as possessed of good light; *dṛśyate*, it is seen; that *tava kule*, in your line; *sutam*, juice is extracted in the form of Soma-juice during a rite; *prasutam*, (it is) extracted abundantly; and *asutam*,

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extracted over many days.[1] The idea is that, 'persons belonging to your line are much devoted to rites'.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति॥ २॥ इति द्वादशः खण्डः॥ १२॥

2. 'You eat food and see the pleasant. He who meditates on this one as the very Self which is Vaiśvānara, he eats food and sees the pleasant, and in his lineage occurs the lustre of knowing Brahman. This is but the head of the Self'. He said, 'Your head would have fallen if you had not come to me.'

Atsi, you eat; *annam*, food, having good power of digestion; and *paśyasi*, you see; *priyam*, the pleasant, the desirable—son, grandson, and others. *Yaḥ*, who, anyone else also, who *upāste*, meditates (on this very Self); which is *vaiśvānaram*, Vaiśvānara; *etam*, as stated above; *atti*, he eats; *annam*, food; and *paśyati*, sees; *priyam*, the pleasant; and *asya kule*, in his lineage; *bhavati*, occurs; *brahmavarcasaṃ*, the lustre of knowing Brahman—ritualism consisting in Soma-juice being extracted, extracted abundantly, and extracted over many days, etc. *Eṣaḥ*, this; is *tu*, but; *mūrdhā*, the head; *ātmanaḥ*, of the Self, of the Vaiśvānara. It is not the whole of Vaiśvānara. Therefore, on account of meditating on It as Vaiśvānara in its totality, *te*, your, —of you who have grasped wrongly; *mūrdhā*, head; *vyapatiṣyat*, would have fallen; *yat*, if; *na āgamiṣyaḥ*,

[1]Soma-juice extracted for a sacrifice lasting for a day, or for many days as in Jyotiṣṭoma etc.—Ā.G.

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you had not come; *mām*, to me. You have done well that you have come to me.' This is the purport.

SECTION 13

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते॥ १॥

1. Then he said to Satyayajña, the son of Puluṣa, 'O Prācīnayogya, which Self do you meditate on?' He said, 'O venerable King, it is surely the sun.' (The King said) 'This Self on which you meditate is indeed, the Vaiśvānara-Self known as Viśvarūpa. Therefore in your lineage are seen many objects of various kinds.

Atha, then; *uvāca ha*, he said; *satyayajñam paulişim*, to Satyayajña, the son of Puluṣa; '*Prācīnayogya*, O Prācīnayogya; *kam*, which; *ātmānam*, Self; do *tvam*, you; *upāsse*, meditate on?' *Uvāca ha*, he said; '*Bhagavaḥ rājan*, O venerable King; *eva*, it is surely; *ādityam*, the sun.' The sun is called Viśvarūpa because it has various appearances, being possessed of white, blue and other colours; or because all the colours belong to it; or because all (external) colours belong verily to the sun. 'As the result of meditating on Him, *tava kule*, in your lineage; *dṛśyate*, are seen; *bahu*, many objects; of *viśvarūpam*, various colours—objects for enjoyment here and hereafter.

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्यन्न पश्यसि प्रियमत्यन्न

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पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यो यन्मां नागमिष्य इति॥ २॥ इति त्रयोदशः खण्डः॥ १३॥

2. 'For you is ready a chariot with she-mules, maid servants, as well as a necklace; you eat food, see the pleasant. He who meditates on this very one as the Vaiśvānara-Self, eats food and sees the pleasant, and in his lineage occurs the lustre of knowing Brahman. This is but the eye of the Self.' He said, 'You would have become blind if you had not come to me.'

Moreover, 'At your command is *aśvatarīrathaḥ*, a chariot drawn by a pair of she-mules; (as also) *dāśī-niṣkaḥ*, maid servants, as well as a necklace. *Atsi*, you eat; *annam*, food', etc. is to be explained as before. 'The sun is *tu*, but; *cakṣuḥ*, the eye of Vaiśvānara (the Self). By meditating on it as the whole, *abhaviṣyaḥ*, you would have become; *andhaḥ*, blind; *yat*, if; *na āgamiṣyaḥ*, you had not come; *mām*, to me' etc. is to be explained as before.

SECTION 14

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति॥ १॥

1. Then he said to Indradyumna, the son of Bhallavi, 'O Bhallavi, O Vaiyāghrapadya, which Self do you meditate on?' He said, 'O Venerable King, it is

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surely air.' (The King said) 'The Self on which you meditate is indeed, the Vaiśvānara-Self that has diverse paths. Therefore, to you come various kinds of presents from different directions, and various rows of chariots follow you.'

Atha, then; *uvāca ha*, he said; *indradyumna bhallaveyam*, Indradyumna, the son of Bhāllavi; '*Vaiyāghrapadya*, O Vaiyāghrapadya; *kam*, which; *ātmānam*, Self; *tvam*, you; *upāsse*, meditate on', etc.—these are to be explained as before. *Pṛthakvartmā* means that air which has diverse paths, the air which exists with different kinds of movements like onward, upward, etc. '*Tasmāt*, therefore; as a result of meditating on Vaiśvānara as the Self that has diverse paths; *tvām*, to you; *āyanti*, come; *balayaḥ*, presents such as cloth, food etc.; *pṛthak*, existing in different directions. And also *pṛthak ratha-śreṇayaḥ*, various rows of chariots; *anuyanti*, follow; *tvām*, you.'

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति॥ २॥ इति चतुर्दशः खण्डः॥ १४॥

2. 'You eat food, see the pleasant. He who meditates on this very one as the Vaiśvānara-Self, eats food, sees the pleasant, and in his lineage there occurs the lustre of knowing Brahman.' He said, 'This is but the vital force of the Self. Your vital force would have departed if you had not come to me.'

'*Atsi*, you eat; *annam*, food', etc. is to be explained

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as before. *Uvāca ha*, he said; '*Eṣaḥ*, this; is *tu*, but; *prāṇaḥ*, the vital force; *ātmanaḥ*, of the Self. *Te*, your; *prāṇaḥ*, the vital force; *udakramiṣyat*, would have departed; *yat*, if; *na āgamiṣyaḥ*, you had not come; *mām*, to me.'

SECTION 15

अथ होवाच जनꣳ शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च॥ १॥

1. Then he said to Jana, the son of Śārkarākṣya, 'Which Self do you meditate on?' He said, 'O venerable King, it is surely on space.' (The King said) 'This Self on which you meditate is indeed the Vaiśvānara-Self that is vast. Therefore you are great, possessing progeny and wealth.

'*Atha*, then; *uvāca ha*, he said; *janam*, to Jana,' etc. is to be explained as before. '*Eṣaḥ*, this; *ātmā*, Self; *vaiśvānaraḥ*, Vaiśvānara; is *vai*, indeed; *bahulaḥ*, vast. Space is possessed of vastness because it pervades everything, and it is meditated on as possessed of many qualities. '*Tvam*, you; *asi*, are; *bahulaḥ*, great; *prajayā*, possessing progeny, in the form of son, grandson, etc.; *ca*, and; *dhanena*, possessing wealth—gold etc.

अत्स्यन्न पश्यसि प्रियमत्त्यन्न पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते

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सन्देहस्त्वेष आत्मन इति होवाच सन्देहस्ते व्यशीर्यद्यन्मां नागमिष्य इति॥ २॥ इति पञ्चदशः खण्डः॥ १५॥

2. 'You eat food, see the pleasant. He who meditates on this very one as the Vaiśvānara-Self, eats food, sees the pleasant, and in his lineage there occurs the lustre of knowing Brahman. This is but the middle-part of the Self.' He said, 'The middle-part of your body would have become emaciated if you had not come to me.'

'*Eṣaḥ*, this; is *tu*, but; the *sandehaḥ*, the middle-part, the middle-part of Vaiśvānara's body.' The root *diḥ* means growth, and the body becomes big by possessing flesh, blood, bones, etc. That '*sandehaḥ*, body; *te*, of yours; *vyaśīryat*, would have become emaciated; *yat*, if; *na āgamiṣyaḥ*, you had not come; *mām*, to me.'

SECTION 16

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳ रयिमान्पुष्टिमानसि॥ १॥

1. Then he said to Buḍila, the son of Aśvatarāśva, 'O Vaiyāghrapadya, which Self do you meditate on?' He said, 'O venerable King, it is on the waters.' (The King said) 'This Self on which you meditate is indeed, the Vaiśvānara-Self that is identified with wealth. Therefore you are wealthy and well-nourished.'

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'Then he said to Buḍila, the son of Aśvatarāśva', etc. is to be explained as before. '*Eṣaḥ*, this; *ātmā*, the Self; *vaiśvānaraḥ*, Vaiśvānara; is indeed identified with *rayiḥ*, wealth.' Food comes from water, from that comes wealth. '*Tasmāt*, therefore; *tvam*, you; *asi*, are; *rayimān*, wealthy; and *puṣṭimān*, well-nourished in body', because nourishment is due to food.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति॥ २॥ इति षोडशः खण्डः॥ १६॥

2. 'You eat food, see the pleasant. He who meditates on this very one as the Vaiśvānara-Self, eats food, sees the pleasant, and in his lineage there occurs the lustre of knowing Brahman. This is but the bladder of the Self.' He said, 'Your bladder would have burst if you had not come to me.'

'*Eṣaḥ*, this; is *tu*, but; *bastiḥ*, the bladder where urine stores up; *ātmanaḥ*, of the Self, of Vaiśvānara. *Te*, your; *bastiḥ*, bladder; *vyabhetsyat*, would have burst; *yat*, if; *na āgamiṣyaḥ*, you had not come; *mām*, to me.'

SECTION 17

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च॥ १॥

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1. Then he said to Uddālaka, son of Aruṇa, 'O Gautama, which Self do you meditate on?' He said, 'O venerable King, it is indeed on earth.' (The King said) 'This Self on which you meditate is indeed, the Vaiśvānara-Self that is identified with the two feet. Therefore you are well-established with progeny and animals.

'Then he said to Uddālaka', etc. is to be explained as before. *Uvāca ha*, he said; '*Bhagavaḥ rājan*, O venerable King; *pṛthivīm eva*, it is indeed on earth.' '*Eṣaḥ*, this; *vai*, is indeed; *pratiṣṭhā*, the two feet; *vaiśvānarasya*, of Vaiśvānara.'

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति॥ २॥ इति सप्तदशः खण्डः॥ १७॥

2. 'You eat food, see the pleasant. He who meditates on this very one as the Vaiśvānara-Self, eats food, sees the pleasant, and in his lineage there occurs the lustre of knowing Brahman. This is but the two feet of the Self.' He said, 'Your two feet would have become weak if you had not come to me.'

'*Te*, your; *pādau*, two feet; *vyamlāsyetām*, would have become weak; *yat*, if; *na āgamiṣyaḥ*, you had not come; *mām*, to me'.

SECTION 18

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं

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विद्वाꣳसोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति॥ १॥

1. To them he said, 'You who are such and know this Vaiśvānara-Self partially as it were, eat food. But he who meditates on this Vaiśvānara-Self by identifying himself with a part of Him only, eats food in all the worlds, through all the creatures, through all the constituents of a person.'

Tān, to them who had knowledge of Vaiśvānara as stated; *uvāca ha*, he said; '*Ete yūyam*, you who are such;—(the words *vai* and *khalu* convey no meaning) —you who *vidvāmsaḥ*, know; *imam*, this; *vaiśvānaram ātmānam*, Vaiśvānara-Self; *pṛthak iva*, partially as it were, although He is one', i.e. know the Self in a limited way, like the perception of an elephant by congenitally blind persons[1]; *attha*, eat; *annam*, food. *Yaḥ tu*, but he who; *upāste*, meditates; on one part of *etam*, this Vaiśvānara-Self; *evam*, thus; as *prādeśa-mātram*, possessed of the above mentioned limbs (*prā-deśa*, parts), counting from heaven as the head etc. and ending with earth as the two feet, (he eats food in all the worlds...). *Prādeśamātram* is derived thus: He who *mīyate*, is known on the personal plane, as having *prādeśa*, limbs, counting from heaven as the head and ending with earth as the two feet. (The word *mātrā* is derived in the sense of *mīyate*, 'that which is known'.)

[1]As for instance, a blind person who touches an elephant's leg thinks it to be like a pillar; one who touches the trunk, thinks it to be like a python; one who touches the ear, thinks it to be like a winnowing fan, and so on.

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Or, He is *prādeśamātraḥ*, because He is known as the Eater (Enjoyer) through such organs (*prādeśa*) as the mouth etc. Or the meaning is: He whose dimension covers the space from heaven to earth. (It is also derived as follows:) Those which are fully (*prakarṣeṇa*) instructed about (*ādiśyante*) by the scriptures are *prādeśāḥ*, viz heaven etc. He who has only this dimension (*mātrā*) is *prādeśamātraḥ*.

In a different section of the Veda, however, the *prādeśamātraḥ*, is thought of as One who exists in the space beginning from the top of the head and ending with the chin. But here the intended meaning is not that, which is apparent from the concluding words, 'Of that Self which is such' (V.18.2). *Abhivimānaḥ* means He who is identified with one's own Self as 'I am (this Vaiśvānara-Self)'. The word *Vaiśvānara* is derived in the sense of 'He who guides all (*viśva*) persons (*nara*) according to their virtues and vices'. This one is indeed God, the Self of all. Or He is one who is identified with all (*viśva*) men (*nara*), since he is all-pervasive. Or He is Vaiśvānara since He is accepted severally as their inmost selves by all persons. Any one who meditates on Him thus, he becomes an eater of food by eating. It is enjoined here that one should indeed think of the Self as identified with *sarveṣu lokeṣu*, all the worlds, starting from heaven; *sarveṣu bhūteṣu*, all the creatures, moving and not moving; *sarveṣu ātmasu*, all the constituents of a person—body, mind, organs, intellect. The knower of Vaiśvānara, *annam atti*, eats the food of all creatures by becoming the Self of all, unlike the ignorant man who identifies himself only with his own body. This is the meaning.

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तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मा मा सन्देहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः॥२॥ इत्यष्टादशः खण्डः॥१८॥

2. Of that very Vaiśvānara-Self who is such, heaven indeed is the head, sun is the eye, air is the vital force, sky is the middle-part of the body, water is the bladder, earth indeed is the two feet, sacrificial altar is the chest, Kuśa-grass is the hair, Gārhapatya-fire is the heart, Anvāhārya-pacana-fire is the mind, Āhavanīya-fire is the mouth.

Why is it so? Since *tasya*, of that very one under discussion; *vaiśvānarasya ātmanaḥ*, of the Vaiśvānara-Self; *etasya*, who is such; *sutejāḥ*, heaven; *eva*, is indeed; *mūrdhā*, the head; *viśvarūpaḥ*, the sun; is *cakṣuḥ*, the eye; *pṛthak-vartmātmā*, air; is *prāṇaḥ*, the vital force; *bahulaḥ*, the sky; is the *sandehaḥ*, middle-part of the body; *rayiḥ*, water; *eva*, is indeed; *bastiḥ*, the bladder; *pṛthivī*, the earth; *eva*, is indeed; *pādau*, the two feet. Or, this statement is meant as an injunction for meditation in this way.

After that, now, with a view to establishing the similarity between eating by a knower of Vaiśvānara with Agnihotra-sacrifice, the text says: Of this Vaiśvānara the Eater, *vediḥ*, the sacrificial altar; *eva*, is indeed; *uraḥ*, the chest, because of the similarity of shape. *Barhiḥ*, *Kuśa*-grass; is *lomāni*, hair, because hair is seen spread over the chest, like *Kuśa*-grass is on the altar. *Gārhapatyaḥ*, Gārhapatya-fire; is *hṛdayam*, the

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heart, because the mind seems to be issuing out of the heart, and thus is not separate from it. Therefore, *anvāhārya-pacanaḥ*, Anvāhārya-pacana fire; is *manaḥ*, the mind. *Āhavanīyaḥ*, Āhavanīya-fire; is comparable to *āsyam*, the mouth, since *āhavanīya* means that into which food is offered as oblation.

SECTION 19

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयꣳस यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति॥ १॥

1. That food which comes first, is to be offered as an oblation. The first oblation that he would offer, he should offer with the *mantra*, '*Svāhā* to Prāṇa (the outgoing breath)'. (Thereby) Prāṇa is satisfied.

Tat, that being so; *yat*, that; *bhaktam*, food for eating; *āgacchet*, which comes; *prathamam*, first, at the time of eating; *tat*, that; *homīyam*, is to be offered as an oblation. Since the intention is merely imagination (of eating) to be the Agnihotra-sacrifice, therefore the question of its being performed as an accessorial part of Agnihotra-sacrifice does not arise. *Prathamam āhutim*, the first oblation; that *saḥ*, he, the eater; *juhuyāt*, would offer, how would he offer it? This is being said: He should *juhuyāt*, offer; *tam*, that; with the *mantra* *prāṇāya svāhā*, *Svāhā* to Prāṇa. From the word *āhuti* (oblation), it is understood that he should throw that much of food as is enjoined in the case of an oblation (in sacrifice). Thereby *prāṇaḥ*, Prāṇa; *tṛpyati*, becomes satisfied.

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प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चदित्यश्चधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति॥ २॥ इत्येकोनविंशः खण्डः॥ १९॥

2. When Prāṇa becomes satisfied the eye becomes contented; when the eye becomes satisfied the sun becomes contented; when the sun is satisfied the heaven becomes contented; when heaven becomes satisfied, then, whatever is presided over by heaven and the sun becomes contented. After that is satisfied, the eater himself becomes contented with progeny, animals, edible food, physical lustre, and lustre of Vedic knowledge.

Prāṇe tṛpyati, when Prāṇa becomes satisfied; *cakṣuḥ*, the eye; *tṛpyati*, becomes contented; *cakṣuḥ*, the eye; *ādityaḥ*, the sun; and *dyauḥ*, the heaven etc. *tṛpyati*, becomes contented. Whatever else the sun and the heaven *adhitiṣṭhataḥ*, preside over as its lords; that also *tṛpyati*, becomes contented. *Anu*, after the satisfaction of that; the eater himself *tṛpyati*, becomes satisfied *prajayā*, with progeny, etc.; *tejaḥ*, physical lustre or courage; *brahmavarcasena*, with lustre arising from good behaviour and study of the Vedas.

SECTION 20

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति॥ १॥

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1. Then the second oblation that he would offer, that he should offer with the *mantra*, '*Svāhā* to Vyāna' (the vital force residing between Prāṇa and Apāna). (Thereby) Vyāna becomes satisfied.

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति॥ २॥ इति विंशः खण्डः॥ २०॥

2. When Vyāna is satisfied the ear becomes contented; when the ear is satisfied the moon becomes contented; when the moon is satisfied the directions become contented; when the directions are satisfied, then whatever is presided over by the directions and the moon becomes contented. After that is satisfied, the eater himself becomes contented with progeny, animals, edible food, physical lustre, and lustre of Vedic knowledge.

SECTION 21

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति॥ १॥

1. Then the third oblation that he would offer, he should offer that with the *mantra*, '*Svāhā* to Apāna (the incoming breath). (Thereby) Apāna becomes satisfied.

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अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति॥ २॥ इत्येकविंशः खण्डः॥ २१॥

2. When Apāna becomes satisfied speech becomes contented; when speech is satisfied fire becomes contented; when fire becomes satisfied earth becomes contented; when earth is satisfied then whatever is presided over by earth and fire becomes contented. After that is satisfied, the eater himself becomes contented with progeny, animals, physical lustre, and lustre of Vedic knowledge.

SECTION 22

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति॥ १॥

1. Then the fourth oblation that he would offer, he should offer that with the *mantra*, '*Svāhā* to Samāna' (the vital force which helps digestion). (Thereby) Samāna becomes satisfied.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किञ्च विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति॥ २॥ इति द्वाविंशः खण्डः॥ २२॥

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2. When Samāna becomes satisfied the mind becomes contented; when the mind becomes satisfied the cloud becomes contented; when the cloud becomes satisfied the lightning becomes contented; when lightning becomes satisfied whatever is presided over by cloud and lightning becomes contented. After that is satisfied, the eater himself becomes contented with progeny, animals, physical lustre, and lustre of Vedic knowledge.

SECTION 23

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति॥ १॥

1. Then the fifth oblation that he would offer, he should offer that with the *mantra*, '*Svāhā* to Udāna' (the vital force that rises upward in the body). (Thereby) Udāna becomes satisfied.

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति॥ २॥ इति त्रयोविंशः खण्डः॥ २३॥

2. When Udāna becomes satisfied the skin becomes contented; when the skin becomes satisfied the air becomes contented; when air becomes satisfied the sky becomes contented; when the sky becomes satisfied

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whatever is presided over by air and sky becomes contented. After that is satisfied, the eater himself becomes contented with progeny, animals, physical lustre, and lustre of Vedic knowledge.

Then, those which are second, third, fourth, and fifth oblations are to be explained as before.

SECTION 24

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात्॥ १॥

1. Anyone who performs the Agnihotra-sacrifice without knowing this, his sacrifice will be like one's offering oblation on ashes by discarding embers.

Saḥ yaḥ, anyone who; *juhoti*, performs; the well-known *agnihotram*, Agnihotra-sacrifice; *avidvān*, without knowing the mystic philosophy of Vaiśvānara; his offering of oblation in the Agnihotra-sacrifice will be like that of a person who *apohya*, discarding; *aṅgārān*, embers fit for receiving oblations; *juhuyāt*, offers oblation; *bhasmani*, on ashes unfit for receiving oblations. The Agnihotra-sacrifice performed by a knower of Vaiśvānara is eulogized by finding fault with[1] the well-known Agnihotra-sacrifice in comparison with the Agnihotra performed by a knower of Vaiśvānara.

[1]According to Saṅkarācārya, a Vedic sentence cannot convey two meanings, one eulogising some *Upāsana* for instance, and another condemning some action sanctioned by the Veda itself elsewhere.

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अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति॥ २॥

2. Then, he who having known this thus, performs the Agnihotra-sacrifice, in his case the oblation becomes offered in all the worlds, in all the creatures, and in all constituents of a person (body, mind, organs, intellect).

And hence this Agnihotra has a speciality. How?

Atha, then; *yaḥ*, he who; *vidvān*, having known; *etat*, this; *evam*, thus; *juhoti*, performs; *agnihotram*, Agnihotra-sacrifice; *tasya*, of him, of the one who has the knowledge of Vaiśvānara as stated; in his case *hutam bhavati*, the oblation becomes offered; *sarveṣu lokeṣu*, in all the worlds, etc.—this has already been explained (V.18.1)—for the word '*atti*, eats' (ibid), and '*hutam*, becomes offered', have the same meaning.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति॥ ३॥

3. As to that, as the fibre at the tip of a blade of reed becomes completely burnt when thrown into fire, so all sins of him who, having this knowledge thus, performs the Agnihotra-sacrifice, becomes completely burnt.

Moreover, *tat*, as to that; *yathā*, as; *iṣīkā-tūlam*, the fibre at the tip of a blade of reed; *pradūyeta*, becomes

Otherwise this will lead to the defect of *Vākyabheda* or a sentence conveying two irreconcilable meanings. Hence the meaning in such instances is a simple praise of the former and not a condemnation of the latter; that is to say, the former is better than the latter.

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burnt quickly; *protam*, when thrown; *agnau*, into fire; *evam*, so; *asya*, of him, of the man of knowledge who has become identified with all, who eats all foods; *sarve*, all, without remainder; *pāpmānaḥ*, sins, which are called virtue and vice,—those which have been acquired during many (past) births, those acquired in this birth before the dawn of knowledge, as also those acquired during the continuance of knowledge; *pradūyante*, become completely burnt, but leaving out those sins which were responsible for the beginning of the present birth. They are not burnt because they have already started yielding fruit, like an arrow which has already been shot at a target. (This occurs in the case of one) *yaḥ*, who; *vidvān*, having known; *etat*, this; *evam*, thus; *juhoti*, performs; *agnihotram*, the Agnihotra-sacrifice, i.e. eats food.

तस्माद् हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳ स्यादिति तदेषः श्लोकः ॥४॥

4. Therefore, even if a knower of this kind should offer ort to a Caṇḍāla, for him that will become an oblation offered to the Vaiśvānara-Self. As to that, there is this verse:

(*Tasmāt*, therefore;) *yadyapi*, even if; (*u*, indeed;) he, *evam vit*, the knower of this kind; *dadyāt*, should offer in charity; *ucchiṣṭam*, ort, which is forbidden; *caṇḍālāya*, to a Caṇḍāla who is unfit to receive; then *asya*, for him; *syāt*, it will become; *hutam*, an oblation offered; *vaiśvānara-ātmani*, to the Vaiśvānara-Self residing in the Caṇḍāla's body. This will not be a cause of vice. In this way knowledge itself is being praised. *Tat*,

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as to that, for the purpose of eulogising this idea; there is even *eṣaḥ*, this; *mantraḥ*, verse in the Upanisad:

यथेह क्षुधिता बाला मातरं पर्युपासत एवꣳ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति॥५॥ इति चतुर्विंशः खण्डः॥२४॥ इति छान्दोग्योपनिषदि पञ्चमोऽध्यायः॥५॥

5. As in this world, hungry children wait on their mother, so all creatures wait on the Agnihotra-sacrifice, (they) wait on the Agnihotra-sacrifice.

Yathā, as; *iha loke*, in this world; *kṣudhitāḥ*, hungry; *bālāḥ*, children; *paryupāsate*, wait on; *mātaram*, the mother, with the idea, 'When will our mother give food?'; *evam*, so; *sarvāṇi*, all; *bhūtāni*, creatures, eaters of food; *upāsate*, wait on; *agnihotraṃ*, the Agnihotra-sacrifice, with the idea, 'When will that man of such knowledge eat?' The idea is that the whole world becomes contented when the man of knowledge eats. The repetition of, 'wait on the Agnihotra-sacrifice', is for indicating conclusion of the chapter.

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CHAPTER VI

The relation of the chapter that starts now is being stated in the words, 'There was one named Śvetaketu, son of Āruṇi', etc. It has been said, 'All this is Brahman. It is born from, dissolves in, and exists, in That' (III.14.1). How is this world born from That, dissolve into That itself, and live by That alone?—this has to be explained. After that, it has been said that the whole world becomes satisfied when a man of knowledge eats. That becomes logical if the Self in all beings be one, but not so if the selves are different. What is the nature of that unity? For this purpose this sixth chapter is begun.

SECTION I

ओं। श्वेतकेतुर्हारुणेय आस तꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति॥ १॥

1. Om. Once upon a time there was one named Śvetaketu, grandson of Aruṇa. To him the father said, 'O Śvetaketu, live in the teacher's house as a celibate. O good looking one, there is certainly none in our line who, without study, poses to be a relative of the Brāhmins.'

The story of the father and the son is for showing the

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utmost essentiality of knowledge. *Āsa*, there was; *śvetaketuḥ*, Śvetaketu by name; *āruṇeyaḥ*, grandson of Aruṇa. The word *ha* is used to indicate a past incident. Āruṇi, *pitā*, the father, considering that he (Śvetaketu) was fit for acquiring knowledge, and noticing that the time for his initiation was going to be over; *uvāca ha*, said; *tam*, to him, the son; '*Śvetaketo*, O Śvetaketu; *vasa*, live; *brahmacaryam*, as a celibate, by going to a teacher suitable for our line. Besides, it is not proper *somya*, O good looking one; that any one *asmat kulīnaḥ*, belonging to our line; *bhavati iva*, should pose as; *brahma-bandhuḥ*, a relative of the Brāhmins; *ananūcya*, without study (of the Vedas).' *Brahma-bandhu* is one who mentions Brāhmins as his relatives, while he himself does not behave like a Brāhmin.

From this it is inferred that his father would be absent from home, because of which reason he (Āruṇi) would not initiate his son though he himself was qualified for this.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तꣳ ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः॥ २॥

2. He, of twelve years age, after going to the teacher (and) having studied all the Vedas till the age of twenty-four years, returned conceited, proud of being a learned man, and immodest.

To him the father said, 'O Śvetaketu, O good looking one, now that you are conceited, proud of being a

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learned man, and immodest like this, did you ask about that instruction—.

Śvetaketu, when he was told by his father; *dvādaśa-varṣaḥ*, at the age of twelve years; *saḥ ha*, he; *upetya*, after going to the teacher; (and) *adhītya*, having studied; till he was *caturvimśativarṣaḥ*, twenty-four years of age; *sarvān*, all the four; *vedān*, Vedas and having grasped their meaning; *eyāya*, returned home; *mahāmanāḥ*, conceited—one with a grave mind, one whose mind thinks of oneself as greater than others; *anūcānamānī*, proud, one who is apt to think of oneself as being a learned man; *stabdhaḥ*, immodest, one whose nature is not modest. Seeing him, the son, immodest and proud like this, behaving unlike himself; *pitā*, the father; *uvāca*, said, with a view to inculcating good behaviour; '*Śvetaketo*, O Śvetaketu; *yat nu*, now that; *asi*, you are; *mahāmanāḥ*, conceited; *anūcāna-mānī*, proud of being a learned man; *stabdhaḥ*, immodest; *idam*, like this, what excellence has come down to you from the teacher? *Uta aprākṣyaḥ*, did you ask your teacher; about *tam*, that; *ādeśam*, instruction? The word *ādeśa* is derived in the sense of that which is inculcated, which is available only from the scriptures and a teacher; or, that through which the supreme Brahman is spoken of.

येनाश्रुतꣳ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति॥ ३॥

3. 'Through which the unheard of becomes heard, the unthought of becomes thought of, the unknown

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becomes known?' (Śvetaketu asked,) 'O venerable sir, in what way is that instruction imparted?'

That instruction is being elaborated:

'*Yena*, through which instruction; *aśrutam*, the unheard of, that which is different from what has been heard; *bhavati*, becomes; *śrutam*, heard; *amatam*, the unthought of; becomes *matam*, thought of—which has not been discussed becomes discussed; *avijñātam*, the unknown; becomes *vijñātam*, known—the undetermined becomes determined?'

Even after studying all the Vedas, and even after knowing all other things that are to be known, a man indeed remains unfulfilled of his purpose till he does not know the reality of the Self. This is understood from the story. Having heard of an extraordinary thing like this, and thinking in his mind, 'How can it be possible to have knowledge of something through the knowledge of some other thing—which (process) is not a well-known fact', he said, '*Bhagavaḥ*, O venerable sir; *katham nu*, in what way; is *saḥ ādeśaḥ*, that instruction; *bhavati*, imparted?'

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्॥४॥

4. 'O good looking one, as by knowing a lump of earth, all things made of earth become known: All transformation has speech as its basis, and it is name only. Earth as such is the reality.'

'Listen to how that instruction is imparted, *somya*, O good looking one: *Yathā*, as in the world; through the

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knowledge of a single *mṛtpiṇḍena*, lump of earth which is the (material) cause of a water-pot, pitcher, etc.; *sarvam*, all other things, all transformations of that earth; *mṛṇmayaṃ*, which are made of earth; become *vijñātam*, known.'

Objection: How can it be that when a lump of earth is known as the material cause, a product that is different becomes known?

Reply: This fault does not arise, since the product is non-different from the cause. As for your argument that through the knowledge of something different, some other thing cannot be known, it would have been truly so if the product were something different from its material cause. But the product is not thus different from its material cause.

Objection: How then do they say in this world, 'This is the cause, and this one is its tranformation'?

Reply: Listen. *Vācārambhaṇam*, (it) has speech as its basis, its beginning is in speech.

Which is that?

It is *vikāraḥ*, the transformation; which is *nāmadheyam*, name only. The suffix *dheyat* is added after a word to mean the word (*nāma*) itself.

It is only a name dependent merely on speech. (Apart from that) there is no substance called transformation. In reality *mṛttikā iti*, earth as such; *eva satyam* (is the thing that) truly exists.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम्॥ ५॥

5. 'O good looking one, as by knowing a lump of

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gold all things made of gold become known: All transformation has speech as its basis, and it is name only. Gold as such is the reality.'

And, *somya*, O good looking one; *yathā*, as; through the knowledge of *ekena*, a lump of *lohamaṇinā*, gold; all other *vikāraḥ*, transformation, like bracelet, diadem, armlet, etc.; become *vijñātam*, known: 'All transformation has speech as its basis', etc. is to be explained as before.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायसं विज्ञातꣳस्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति॥ ६॥

6. 'O good looking one, as by knowing a nailcutter all things made of iron become known: All transformation has speech as its basis, and it is name only. Iron as such is the reality. O good looking one, thus is that instruction.'

'*Somya*, O good looking one; *yathā*, as; through the knowledge of *ekena*, one; *nakha-nikṛntanena*, nailcutter, suggestive of a lump of iron; *sarvam*, all; *vikāraḥ*, transformations of iron; becomes *vijñātam*, known'—the remaining portion is to be explained as before. The citing of many illustrations is meant for understanding the multiform differences in the things illustrated, as also for firm conviction.

'*Somya*, O good looking one; *evam*, thus; *bhavati*, is *saḥ ādeśaḥ*, that instruction which was spoken of by me.'

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न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवांस्त्वेव मे तदब्रवीत्विति तथा सोम्येति होवाच॥७॥ इति प्रथमः खण्डः॥१॥

7. 'Those venerable teachers did not certainly know this. For, if they had known this, why should they not have told me? May yourself, venerable sir, tell me that.' 'O good looking one, so be it', said he.

The other one said to his father who had spoken thus:

'*Te*, those who were; my *bhagavantaḥ*, venerable teachers; they *na vai nūnam*, did not certainly; *avedişuḥ*, know; *etat*, this thing which has been spoken of by your venerable self. *Hi*, for; *yat*, if; *avedişyan*, they had known; *etat*, this thing; *katham*, why; *na avakşyan*, should they not have told; *me*, me who am meritorious, devoted, and obedient. Thereby I conclude that they did not know.' Although any deficiency of a teacher should not be spoken of still, he did so for fear of being sent again to the teacher's house! 'Therefore, *bhagavān*, venerable sir; you yourself *bravītu*, may tell; *me*, me; of *tat*, that thing by knowing which I can have omniscience.' Being told so, the father *uvāca ha*, said; '*Somya*, O good looking one; *tathā*, let this be so.'

SECTION 2

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत॥१॥

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1. 'O good looking one, in the beginning this was Existence alone, One only, without a second. With regard to that some say, "In the beginning this was non-existence alone, one only, without a second. From that non-existence issued existence."'

Sat, Existence; *eva*, alone: The word *sat* means mere Existence, a thing that is subtle, without distinction, all pervasive, one, taintless, partless, consciousness, which is known from all the Upaniṣads. The word *eva* is used for emphasis.

What is that which is being determined?

This is being said: That which is *idam*, this, the universe which is perceived as a modification possessed of name, form, and movement; that *āsīt*, was Existence alone. The word *sat-eva* is connected with *āsit*.

When was all this Existence alone? This is being answered: *Agre*, in the beginning, before the creation of the universe.

Objection: Is it that this is not Existence now, because of which it is said that it was so in the beginning?

Reply: No.

Objection: Then, why is the qualification there?

Reply: Even now it is surely Existence. But now it stands qualified by name and form, and also as an object of the word and idea 'this'. Therefore it is termed as 'this'. But before creation, in the beginning, this was only an object of the word and idea 'Existence'. Hence it is emphasized that 'in the beginning this was Existence alone'. For, as in deep-sleep, so also before creation it was not possible to grasp this as possessed of name or form. As someone, after rising

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from deep-sleep, realizes that in deep-sleep the thing that existed was mere existence, i.e. he realizes existence alone, similar was the case before creation. This is the meaning.

As in the world someone, who in the forenoon had seen a lump of earth spread by a potter desirous of making pot, plate etc., he, on perceiving in that very place different products like pot, plate, etc. while returning in the afternoon after visiting a village would say, 'These pots, plates, etc. were but earth in the forenoon', so also it is said even here, 'In the beginning this was Existence alone.'

By the words 'One only' is meant that there was nothing else coming under the category of Its product. By the words 'without a second' this is meant: As in the case of pot etc. some other efficient causes like potters and others, who are different from earth etc. but are the transformer of earth etc. into pot etc. are seen, similarly (here) also there arises the possibility of having some other second thing which is different from Existence, and yet is a cause associated with Existence. This is being denied by the phrase, 'without a second (*advitīyam*)'. So, 'without a second' means that It (Existence) has no second thing different from Itself.

Objection: Does it not also become established from the standpoint of the Vaiśeṣikas that, all things remain associated with Existence, since the word 'Existence' and its idea remain associated with substances, qualities, etc. as is noticed in such usages as, 'The thing exists', 'The quality exists', 'The action exists', etc.?

Reply: It is true that it can be so now. But it is not admitted by the Vaiśeṣikas that, before (its) creation

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this product surely was existence alone. For, according to them a product has no existence before (its) creation. Nor do they admit that before creation there was only one Existence without a second. So this cause which is spoken of as Existence, through the illustrations of earth etc. is different from the existence imagined by the Vaiśeṣikas.

Tat, with regard to that, with regard to the determination of the substance before creation; *eke*, some, the nihilists; *āhuḥ*, say, while determining the substance: *Idam*, this, this world; *agre*, in the beginning before creation; *āsīt*, was; *eva*, only; *asat*, non-existence, merely an absence of existence. For the Buddhists imagine that the reality before creation is merely an absence of existence. But they do not stand for any other substance opposed to existence, unlike the Naiyāyikas who hold that existence and non-existence mean 'things as they are', and the opposite of them[1], (respectively).

Objection: If the idea of the Nihilists is that before creation there was mere absence of existence, then, by asserting that 'before creation it existed as non-existence, one only, without a second', how can they

[1]According to the Vedāntins a product remains inherent in the material, so that production really means expression. According to the nihilistic Buddhists, nothing exists before its production. According to the Nyāya school, a product does not remain inherent in its material, but it is altogether a new creation. The material loses its former identity and becomes non-existent as it were, and from that non-existence the product emerges as a new creation. So the Naiyāyikas believe in both the categories, existence and non-existence, whereas the Buddhists believe in non-existence alone as preceding creation.

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speak of a connection with time, association with number, and non-duality?

Reply: Quite so. This is not logical for those who stand by only the absence of existence. And their admission of mere non-existence is also illogical because the existence of the person who denies existence, cannot be denied. If it is held that the admitter (of non-existence) exists now but not before creation, then, it is not so because there is no proof of non-existence of Existence before creation. It is illogical to imagine that there was non-existence alone before creation.

Objection: If the implication of a word is the form of a thing, then, how can the meaning of the word or the meaning of the sentence, 'Non-existence, one only without a second' be reasonable? And if that is unreasonable, then this sentence will become unauthoritative.

(That is to say: After refuting the Vaiśeṣikas and Bauddhas on the interpretation of the words *asat*, *ekam*, etc. how do you claim to explain cogently these very words?)

Reply: There is no such defect because the sentence is meant for obviating acceptance of the idea of 'existence', in as much as the word *sat* denotes the 'form' of an existing thing. And the words 'one only' and 'without a second' have been used in the same case-ending with 'Existence', and so also is 'this was'. This being so the (negative) *naÑg* (in the word *asat*) used in the sentence containing *sat*, removes, by taking help of the very sentence containing *sat*, the idea of the meaning in the form—'There was existence alone, one without a second'—, conveyed by the sentence containing the

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word *sat*, just as a horse-rider diverts the horse from the object ahead of it by taking help of the horse itself. But it is not that it connotes the very absence of Existence. Therefore, the sentence ('Non-existence alone was there in the beginning', etc.) is used for restraining a person from understanding the opposite. For it is possible to restrain one from wrong understanding, by pointing out that he has misunderstood. Thus being purposeful, it becomes established that the sentence starting with 'non-existence', etc. is a Vedic text, and is valid too. Therefore *sat*, the manifest existence; (a)-*jāyata*, was born out of; *asat*, non-existence, absence of everything. (Absence of *a* before *jāyata* is a Vedic licence.)

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्॥ २॥

2. He said, 'O good looking one, by what logic can existence verily come out of non-existence? But surely, O good looking one, in the beginning all this was Existence, One only, without a second.'

After having shown the view of the absolute Nihilists which consists of this misunderstanding, the text rebuts it.

'*Kutastu*, by what logic, by what means of proof; *somya*, O good looking one; can it *khalu*, verily, be so? How can it be that *sat*, existence; *jāyeta*, comes out; *asataḥ*, from non-existence?' The meaning is that this cannot be possible by any means of proof. As for the

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argument that a sprout is seen to come out of a seed that is destroyed, i.e. it comes out of non-existence itself, that also runs counters to their accepted view.

How?

Those which are the constituents of the seed, arranged according to the shape of the seed, continue in the sprout as well. They are not destroyed when the sprout comes out. Again, apart from those constituents of the seed, which are arranged according to the shape of the seed, nothing as a substance in the form of the configuration of the seed, which can get destroyed at the time of birth of the sprout is admitted to exist by the Nihilists. On the other hand, if there is something else as a substance which is other than the constituents, then, in that case their accepted view will be contradicted.

Objection: Again, if it is said that the configuration in the form of the seed accepted in popular usage gets destroyed?

Reply: What is this thing that is called popular usage? Is that existence or non-existence? If it is non-existence, no illustration can be cited (in support). If, on the contrary, it is existence, even then the sprout does not come out of non-existence. For the sprout is born from the constituents of the seed.

Objection: If it is said that the constituents also become destroyed?

Reply: No, because the same logic applies to the constituents as well. Just as according to the Nihilists, a thing constituted by the arrangement of the parts of the seed does not exist, so also the constituents (do not

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exist). Therefore their destruction also is unreasonable. The constituents of the seed have themselves subtle constituents, and of those constituents again there are subtler constituents. Since this process has no end, therefore the question of destruction cannot be proved in any of these stages. Since the idea of existence persists throughout, and since there is no cessation of existence, therefore, in the case of those who hold the view of existence, the birth of an existing thing from another existing thing will stand established. But in the case of those who hold the view of non-existence, no example can be cited for illustrating the birth of an existing thing from non-existence. According to those who hold the view of existence it is seen that, a pot is born from a lump of earth, because the former exists when the latter is there, and it doesn't when the latter is not. If a pot can come out of non-existence, then somebody wanting a pot would not take up a lump of earth. And there will arise the contingency of the word and idea of non-existence persisting in the pot. But this is not the case. Therefore, existence does not come out of non-existence.

Even if they say: The idea of earth is the cause of the idea of a pot; therefore the idea of the earth produces the idea of the pot; but in reality neither the earth nor the pot exist,—even in that case the idea of earth, as an existing thing, becomes the cause of the idea of the pot. In this way existence is not produced from non-existence.

Objection: If it is said that, what is meant by cause and effect is only a succession of the ideas of the earth

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and the pot, whereas there is no relationship as between a (material) cause and its product?

Reply: No. The Nihilists cannot cite any external illustration to prove that ideas succeed one another (because ideas are merely internal).[1]

Therefore he said, 'O good looking one, how can this be really so? How, in what way can existence be born out of non-existence?' The idea implied is that there is no example whatever, to illustrate the birth of existence from non-existence. Thus, after having demolished the view of those who stand by non-existence, the text concludes: '*Tu*, but; *eva*, surely; *somya*, O good looking one; *agre*, in the beginning; all this *āsīt*, was; *sat*, Existence', thereby establishing its own position.

Objection: Even in the case of those who hold the view of Existence, no example can be cited to prove the birth of existence from existence, since it is not seen that some other pot comes out of a pot.

Reply: It is true that one existence does not come out of another existence in this way. What then? The same existence continues in a different configuration. As for instance, a snake forms into a coil; and earth continues in different forms as dust, lump, pot-sherds, etc.

Objection: If it is existence itself that continues in all kinds of forms, then why is it said that 'this' was there before creation?

Reply: Has it not been heard by you that what is

[1]The nihilist-Buddhists do not accept existence of external objects. Therefore, according to them even the ideas of earth and pot do not exist externally. Hence, it is illogical to cite these 'ideas' for explaining external experiences of succession or causality.

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indicated by the word *idam*, this, has been specified to mean Existence?

Objection: Then it stands established that before creation there was only non-existence, but not the entity denoted by the word *idam*, this. 'This' has been born now (after being created).

Reply: No, since it is Existence itself that was there as the object denoted by the word and idea 'This'. It is just like the continuance of earth itself as the object denoted by the words and ideas 'lump', 'pot', etc.

Objection: Are not a lump (of earth), a pot, etc. different things just as much as earth is? Similarly, since the product (of Existence) is an object of some idea other than the idea of Existence, therefore the created product must be something different from Existence, just as a cow is different from a horse.

Reply: No, since although a lump, a pot, etc. are different from one another, they are not different from earth. Even though a pot is different from a lump, and a lump is different from a pot, still, the lump and the pot are are not different from earth. Therefore the lump and the pot are nothing but earth. However, a cow is different from a horse, or a horse from a cow. Therefore pot etc. are merely different configurations of earth etc. Similarly all these are but different shapes of Existence, and therefore it is reasonable that before creation Existence alone was there, because without exception all shapes are dependent on speech alone.

Objection: Is it not that Existence is partless according to the Upaniṣadic texts:

'Partless, actionless, tranquil, faultless, taintless' (Śv. VI.19);

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'The Puruṣa is resplendent since He is formless, coextensive with all that is external and internal, and birthless' (Mu.II.1.2), and others?

How can it be logical that Existence which is partless can have a changeful configuration?

Reply: There is no such fault because, as from the constituents of rope etc. there can appear shapes like snake etc. Similarly it is logical that from the constituents of *sat*, Existence, imagined by the intellect, there can appear a changeful configuration. This is supported by the Upaniṣadic text, 'All transformation has speech as its basis, and it is name only. Earth as such is the reality' (VI.1.4); 'Existence indeed is the reality'. Even when one has the idea of 'this', there is in reality the One without a second.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते॥ ३॥

3. That (Existence) saw, 'I shall become many. I shall be born.' That created fire. That fire saw, 'I shall become many. I shall be born.' That created water. Therefore, whenever and wheresoever a person suffers or sweats, that occurs from fire indeed. Water comes out from heat.

Tat, that Existence; *aikṣata*, saw, undertook the act of visualization.

From this it follows that the cause of the world is not the Pradhāna imagined by the Sāṁkhyas, for they accept Pradhāna to be insentient. But this Existence is conscious because of being the agent of visualization.

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How did That visualize? This is being answered: '*Syām*, I shall become; *bahu*, many. *Prajāyeya*, I shall be born excellently', like earth taking the shapes of pots etc. or ropes etc. taking the shapes of snake etc. imagined by the intellect.

Objection: In that case whatever is perceived is unreal, like a rope perceived in the shape of a snake etc.

Reply: No. Since it is Existence itself that is perceived otherwise through the duality of different forms, therefore, there is no non-existence of anything anywhere. That is what we say.

As the Nyāya school, after assuming that a thing is different from existence, says again that it has no existence before its birth and after its destruction—it is not assumed by us in that way, at anytime or anywhere, that any word or any thing denoted by the word can be there differently from Existence. But all words and all things that are spoken of with the idea of their being different from Existence, are Existence only, just as in the world a rope itself is spoken of as a snake, under the idea that it is a snake; or as a lump and pot etc. are referred to with the words lump, pot, etc. under the idea that they are different from earth. But just as the word and idea of a snake cease for one who has the discriminating knowledge about the rope, and as the words and ideas of pot etc. cease for one who has the discriminating knowledge about earth, similarly words and ideas with regard to all other transformation cease for those people who have the discriminating knowledge about Existence. This is so on the authority of such Upaniṣadic texts as:

'Failing to reach which (Brahman, as conditioned by

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the mind), words along with the mind turn back' (Tai. II.4);

'Whenever an aspirant gets fearlessly established ... in the inexpressible, and unsupporting Brahman ...' (Tai.II.7.1).

Having visualized thus, *tat*, That; *asṛjata*, created; *tejaḥ*, fire.

Objection: Is it not that in another Upaniṣadic text, 'From that Brahman, which is the Self, was produced space' (Tai.II.1.1), it is stated that air came out of space, and fire from that, as the third? How is it contradictorily stated (now) that fire came out of It first, and also that space came out of That itself?

Reply: There is no such fault, since it is logical to assume that after creating space and air, that Existence created fire. Or it may be that the order of creation is not what is intended to be spoken of here. The intended meaning is that all this is the product of Existence, and therefore Existence is one only, without a second. For there are examples of earth etc. Or since the intention is to speak of the intermixture of three elements, the text speaks of the creation of fire, water, and food. Fire is well-known in the world as that which burns, ripens, illuminates, and is red. *Tat*, that; *tejaḥ*, fire created by Existence; *aikṣata*, saw. The meaning is that Existence which had taken the form of fire saw. '*Bahu syām*, I shall be many; *prajāyeya*, I shall be born excellently'—this is to be explained as before. *Tat*, that; *asṛjata*, created; *āpaḥ*, water. It is well-known in the world that water is liquid, cool, fluid, and white. Since water is a product of fire, therefore *yatra kva ca*, whenever and wherever; *puruṣaḥ*, a person; *śocati*,

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suffers; *vā*, or; *svedate*, sweats, perspires; *tejasaḥ eva tat*, that occurs from fire indeed. *Tat āpaḥ adhijāyante*, water is born then.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्वच वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते॥४॥ इति द्वितीयः खण्डः॥२॥

4. Those waters saw: 'We shall become many, we shall be born excellently.' They created food. Therefore, whenever and wherever it rains, there food becomes plentiful. There the edible food is surely born out of water.

Tāḥ, those; *āpaḥ*, waters; *aikṣanta*, saw. As explained earlier, it is Existence itself that, assuming the form of water, saw. This is the meaning. '*Syāma*, we shall become; *baḥvyaḥ*, many, abundant. *Prajāyemahi*, we shall be born excellently.' *Tāḥ*, they; *asṛjanta*, created; *annam*, food, which is indicative of the earth, since food is a product of the earth. Therefore *yatra kva ca*, whenever and wherever; *varṣati*, it rains; *tadeva*, there in those very places; *annam*, food; *bhavati*, becomes; *bhūyiṣṭham*, plentiful. Therefore *tat*, there; *annādyam*, edible food; *adhijāyate*, is born; *adbhyaḥ*, from water; *eva*, surely. It was said earlier that earth is referred to by saying 'they created food'. But here in this illustration paddy, barley, etc. are meant since there is the qualifying phrase, 'food that is edible'. And food (as earth) is well-known to be heavy, steady, the supporting basis, and dark in colour.

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Objection: Well, it is not perceived that there is any (conscious act of) seeing in the case of fire etc. since (in them) there is absence of defensive action against injury etc. and reaction like fear etc. Therefore how can there be such a statement as, 'That fire saw'?

Reply: There is no such defect, since fire etc. are modifications of the Seer who is the cause. And since the Seer who is Existence itself is the producer of effects possessed of a well-defined order of succession, therefore the elements fire etc. seem to visualize, and hence it is said, 'they saw'.

Objection: Well, even of Existence, the act of seeing is certainly in a secondary sense.

Reply: No. Since visualization by Existence is known from the Upaniṣad only, therefore, it cannot be imagined that it is secondary. But in the case of fire etc. 'seeing' in the primary sense is inferred. Hence it is proper to assume that this is secondary.

Objection: It can be inferred even in the case of Existence that it is insentient, since it is a (material) cause like earth etc. Since Existence, which is insentient like Pradhāna, exists for serving the purpose of the sentient (*puruṣa*) and since it is the producer of effects in a well-defined succession of time and order, therefore it can be inferred that Existence saw as it were, and that visualization in Its case is verily in a secondary sense. Moreover, it is seen in the world that sentience is ascribed in a secondary sense to insentient things. As for instance: 'The bank is about to collapse.' (The visualization) by Existence can also be like that.

Reply: No, since the Upaniṣad mentions Existence as the Self in the text, 'That is Truth, That is the Self' (VI.14.3).

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Objection: May it not be that the mention of Its being the Self is also in the secondary sense? As somebody may say, 'Bhadrasena is my own self', where the word self is used with regard to somebody who is not (one's) self, but yet serves all of one's purposes; similar is the case here.

Reply: No, since, for a person who has the true conviction about Existence that 'I am Existence', Liberation is enjoined in the text, 'For him the delay is for that long as he does not become freed' (VI.14.2).

Objection: May not Liberation itself be a secondary thing? For one who has the conviction that he is Self identified with Pradhāna, Liberation remains near at hand. In this way even the instruction about Liberation is secondary. As in the world, a person who has started for going to a village says, 'I have reached the village', having in his mind the idea of reaching it soon, this is also like that.

Reply: No, since the beginning is made with the statement, 'By knowing which the unknown becomes known' (VI.1.3), as also the other statement that all becomes known when the one Existence is known, because everything is non-different from It (Existence); and also because there is the assertion of non-duality. Moreover, it has not been heard from the Upaniṣad that there is something else to be known, nor is there any indicative word (in the Upaniṣad) from which it can be inferred that the instruction about Liberation should be taken as secondary. And if the whole Chapter is assumed to have a secondary meaning, then, the assumer will be undergoing a useless effort, because that knowledge which is calculated to serve the highest human purpose could be acquired by

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the assumer through logic itself. Therefore, since the meaning of the Upaniṣad is based on the authority of the Veda, it should not be given up. Hence the conclusion is that the Cause of the world is possessed of sentience.

SECTION 3

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति॥ १॥

1. Of those creatures which are these, there are three seeds—born of eggs, born of creatures (wombs), born of plants.

Teṣām, of those; *bhūtānām*, creatures possessed of souls; *khalu eṣām*, which are such; i.e. birds etc. Since by the word 'these', proximate things are pointed out, therefore fire etc. are not meant by the word *bhūta*. As the process of their being compounds of three elements will be spoken of (only) later, therefore it is not possible to point to fire etc. directly so long as the process of compounding of the three elements is not complete. (Fire etc. are not meant also) because, with regard to fire etc. the word 'god' is used in the text 'these three gods' (VI.3.2). Therefore, of those creatures that are animals, birds, plants, etc. *bhavanti*, there are; *trīṇi eva*, only three; *bījāni*, seeds, sources; but not more.

Which are they? That is being answered.

Āṇḍajam, born of eggs—birds etc.—the word *āṇḍaja* being the same as *aṇḍaja*. For it is seen that from birds, serpents, etc. are born birds, serpents, etc. only.

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Thus a bird becomes the seed (source) of birds, and a snake the seed of snakes. Similarly, whatever else is born of an egg, becomes the source of creatures of that class.

Objection: Is it not a fact that a creature born of an egg is called *aṇḍaja*? Therefore it is logical to say that the *egg* is the seed. Why is it said that the creature born of an egg is the seed?

Reply: It would have been truly so if the Upaniṣad had to follow your wishes. But the Upaniṣad is independent, because of which it says that the creatures born from an egg etc. are the seeds, and not the egg etc. themselves. And it is a matter of experience that, unless there be creatures born of eggs, the line of their continuance snaps, but not when there is a dearth of eggs etc. Therefore the creatures born of eggs etc. are the sources of the egg-born creatures.

Similarly, *jīvajam*, born of creatures, i.e. born of wombs—human beings, animals, and others. *Udbhijjam*—that which penetrates upward is an *udbhit*, a tree. That which is born from it is *udbhijjam*. Or corns are *udbhit*. That which is born from them is *udbhijjam*, the seed of a plant. This is the meaning. Those born of mire and warmth (lice, bug, etc.) are included in those born of eggs and seeds respectively. For only then does the assertion that there are only three seeds become reasonable.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति॥ २॥

2. That Deity which is such saw: 'Let it be that now, by entering into these three gods, in the form of the

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soul of each individual being, I shall clearly manifest name and form.'

Sā iyam devatā, That Deity under discussion, which is such, which is called Existence and has been spoken of as the Source of fire, water and earth; *aikṣata*, saw, just as before, 'I shall become many'. That very need of the process of becoming many has not ceased even today. Hence the Deity again undertook the act of seeing, by accepting the idea of becoming many.

How?

'*Hanta*, let it be; that now *aham*, I; *anupraviśya*, by entering; *imāḥ tisraḥ devatāḥ*, into these three gods, fire, etc. as already mentioned; *anena jīvena ātmanā*, in the form of the soul of each individual being.' Having the remembrance in Its mind of the experience in the earlier creation of the individual soul which is the sustainer of life, It says, 'In the form of a soul'. By the words 'which is the sustainer of life', the text shows that It entered in a form non-different from Its own nature as consciousness. Having entered—in the sense of mere association with the subtle forms of fire, water, and earth—, and becoming possessed of knowledge of particular entities, (It thought): '*Vyākaravāṇi*, I shall clearly manifest; *nāma rūpe*, name and form. I shall manifest in this manner, "This has got this name and this form." '

Objection: While being free, is it not unreasonable for the non-transmigrating, omniscient Deity to consciously desire and enter thus: 'I shall experience sorrow by entering into the body which is the repository of hundreds of thousands of sorrows'?

Reply: It is true that it would not have been reason-

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able if the Deity had desired, 'I shall enter in my own unsullied nature, and I shall experience sorrow.' But this is not so.

In what way then?

(In the way as evident) from the statement, 'In the form of the soul of each individual being'. An individual soul is merely a reflection of the Deity. It arises from (Its) contact with the subtle elements in the form of intellect etc. It is like a reflection of a person, seeming to have entered into a mirror, and like (the reflection of) the sun etc. in water etc. The contact of the Deity possessed of inscrutable and infinite power, with the intellect etc. is (in the form of) a reflection of consciousness. This becomes the cause of multifarious and conflicting ideas such as, 'I am happy', 'I am sorrowful', 'I am ignorant', etc. owing to the non-realisation of the true nature of the Deity. Since the Deity has entered merely as a reflection in the form of an individual soul, therefore It does not Itself become connected with physical happiness, sorrow, etc. As a person, the sun, and others entering into a mirror, water, etc. merely through their reflections, are not touched by the defects of the mirror, water, etc. so also the Deity is not.

It is also stated in the Kaṭha Upaniṣad: 'Just as the sun which is the eye of the whole world, is not tainted by the ocular and external defects, similarly the Self that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental' (Ka. II. 2.11); 'All-pervasive', 'Eternal', 'like space' (Cf. Ka.); and in Bṛhadāraṇyaka Upaniṣad it is said: 'He meditates as it were, He runs as it were' (Bṛ. IV.3.7).

Objection: If the individual soul be a mere reflection,

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then, it becomes reduced to unreality, and so also are its attainment of the other world, this world, etc.

Reply: There is no such defect, since it is admitted to be true in its real nature as Existence. And all modifications such as names, forms, etc. are true only in their nature as Existence. But by themselves they are surely unreal because it has been said: 'All transformation has speech as its basis' (VI.4.1). So also is an individual soul. There is the well-known proverb that 'An offering should be in accordance with the nature of the demigod.' Therefore, all phenomenal dealings and all modifications are true in their nature as Existence. Hence, in this matter no such objection can be raised by the logicians that, being different from Existence, (the souls) are false, though this criticism can be asserted against the dualistic standpoints which are contradictory to one another, that they are mere fancies of their own minds, and are rooted in unreality.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत्॥ ३॥

3. With the idea, 'I shall make each one of these three-fold and three-fold', that Deity who was such entered into these three gods, as this individual soul, and manifested name and form.

That Deity, having entered into the three gods, saw, 'I shall manifest name and form, the unmanifested name and form which, as seeds, exist in me'; and 'I shall make each one of these three gods three-fold and three-fold.' (In making each one three-fold) each one

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(in turn) becomes predominant, and the other two in turn take secondary places. Otherwise, the process of making three-fold would be one only, as in plaiting three strands into a rope; but there would not be a distinct process of making the three (gods) three-fold. In this way indeed, fire, water and earth will get separate names and ideas as, 'this is fire', 'these are waters', and 'this is earth'. And when the gods are endowed with separate names and ideas, then only the fructification of the proper uses (of the three gods) will be ensured.

Having visualized thus, *sā*, that; *devatā*, Deity; *iyam*, that was such, entered like the sun's reflection, into these three gods; in the form of *Jīvena*, the individual soul, as already described. And having thus entered first into the body of Virāṭ and then into the bodies of the gods; *vyākarot*, It manifested; *nāma-rūpe*, names and form, verily according to Its own wish, 'Let this have this name, this form', etc.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति॥४॥ इति तृतीयः खण्डः॥३॥

4. He made each one of them three-fold and three-fold. But O good-looking one, know fully from me how each one of these three gods becomes three-fold and three-fold.

That Deity made each one of these three gods three-fold and three-fold (by turns) according to the predominance and secondariness of their (qualities). Let the point as to how the bodies of the gods and others,

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when manifested through names and forms, become three-fold by possessing fire, water and earth, be kept in abeyance. *Tu*, but; *vijānīhi*, know, understand fully; *me*, from me, with the help of examples; *tat*, that, how each one of these three gods; *bhavati*, becomes three-fold and three-fold outside the bodies.

SECTION 4

यदग्ने रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ १॥

1. The red colour that (gross) fire has, that is the colour of (subtle) fire. That which is the white colour (of the gross fire), that is of (subtle) water. That which is the black colour (of the gross fire), that is the colour of (subtle) earth. (Thus) vanishes the firehood of fire. All transformation has speech as its basis, and it is name only. Those which are true are the three colours alone.

The process of making the gods three-fold that was spoken of is being cited as an example. An example is that which is cited for indicating the whole by exemplifying a part of it. (The Upaniṣad) speaks of it thus:

The well-known *rohitam rūpam*, red colour in the world; *yat agneḥ*, of that fire which has undergone the process of becoming three-fold; know *tat*, that; to be *rūpam*, the colour; *tejasaḥ*, of fire before it had been made three-fold. Similarly, *yat śuklam*, that which is the white colour of fire itself; *tat apām*, that belongs to

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water before becoming three-fold. *Yat kṛṣṇam*, that which is the black colour of that very fire; know *tat*, that; to be *annasya*, of food, of earth before it has become three-fold. This being so, that which you think of as fire apart from the three colours, that *agnitvam*, firehood; *agneḥ*, of fire; *apāgāt*, vanishes now. The meaning is that the idea of fire which you had before the knowledge of the distinction of the three colours, that idea of fire has vanished; so also has vanished the word 'fire'. A crystal seen in the proximity of redness (i.e. found in association with a red adjunct) causes the perception of it as possessed of the idea and name 'ruby', before the knowledge of the distinction between the crystal and the proximate thing (or adjunct). But in the case of the man who has that discriminating knowledge, the idea and the word denoting ruby cease when the distinction becomes known. Similar is the case here.

Objection: What do you gain here by imagining an idea and a word? It is quite reasonable that fire alone existed before the three colours were discriminated, and that firehood of fire vanished after the discrimination of the red colour etc. just as a cloth ceases to exist when the threads are removed.

Reply: It is not so. Indeed, fire is nothing but an idea and a word, for which reason the text says: The word fire which is *vikāraḥ*, a transformation; *vācārambhaṇam*, has speech as its basis; and *nāmadheyam*, it is a name only. This is the meaning. So the idea of fire also is verily false.

What is true there then? *Iti*, those which are; *satyam*, true; are the three *rūpam*, colours; *eva*, alone. The

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meaning of the assertion (*eva*) is that, apart from the three colours nothing else is true even in the slightest degree.

यदादित्यस्य रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ २॥

यच्चन्द्रमसो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ ३॥

यद्विद्युतो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ ४॥

2. That which is the red colour of the sun, that is the colour of fire. That which is (its) white colour, that is of water. That which is (its) black colour, that is of earth. (Thus) the sun-hood of the sun vanishes. All transformation has speech as its basis, and it is a name only. Those which are true are the three colours alone.

3. That which is the red colour of the moon, that is the colour of fire. That which is (its) white colour, that is of water. That which is (its) black colour, that is of earth. (In this way) the moon-hood of the moon vanishes. All transformation has speech as its basis, and it is a name only. Those which are true are the three colours alone.

4. That which is the red colour of lightning, that is the colour of fire. That which is (its) white colour, that is of water. That which is (its) black colour, that is of

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earth. (In this way) the lightning-hood of lightning vanishes. All transformation has speech as its basis, and it is a name only. Those which are true are the three colours alone.

Similarly, *yat*, that which is; *ādityasya*, of the sun; *yat*, that which is; *candramasaḥ*, of the moon; *yat*, that which is *vidyutaḥ*, of lightning—etc. are to be explained as before.

Objection: After having said, 'O good-looking one, know fully from me how each one of these three gods becomes three-fold and three-fold' (VI.III.4), the process of making three-fold has been shown in the case of fire only, with all the four examples of fire etc. But no illustration has been cited in the case of making water and earth three-fold.

Reply: This fault does not arise. The Upaniṣad thinks that illustrations in the cases of water and earth are also to be understood in this very way. The example of fire is cited synechdochically. (Moreover) since it possesses colour it is possible to present its meaning clearly. Smell and fluidity have not been cited because their existence is not possible in all the three. Indeed, smell and fluidity do not exist in fire. Touch and sound are not cited because they cannot be pointed out separately. If the whole universe be a result of the process of becoming three-fold as in the case of fire etc. and if the three colours alone be true, then, like the firehood of fire the universe as the universe will vanish.

Similarly, since earth has got water as its source, therefore water alone is real. Earth has speech only as its basis. So also, since water has got fire as its source, therefore it has speech only as its basis. Fire alone is

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real. Since fire has got Existence as its source, therefore it also has speech only as its basis; Existence alone is real. This is the intended meaning.

Objection: However, since air and space are not included in fire etc. therefore they remain excluded without being made three-fold. Similarly smell, fluidity, sound, and touch also remain excluded. Hence, how can all other unknown things become known through the knowledge of Existence? Or, some other process has to be stated for the knowledge of them.

Reply: There is no such fault, since all are comprehended in a thing having colour.

Objection: How?

Reply: As to that, since there is perception of sound and touch as well in fire which is possessed of colour, therefore the existence of air and space, which are possessed of the qualities of touch and sound (respectively) can be inferred. Similarly fluidity and smell become included in water and earth which are possessed of colour. The Upaniṣad thinks that by pointing out the process of becoming three-fold in the cases of the three—fire, water, and earth—, which are possessed of colour, all things which, being the products of Existence are included in them, come to be known as the three colours. For by rejecting a concrete thing possessed of colour there can be no perception of air and space, or their qualities touch and sound, or of smell and fluidity. Or it may be that the Upaniṣad considers citing the process of becoming three-fold in the cases of things possessed of colour as an illustration only. But as in the process of making three-fold, what are real are the three colours alone, the same logic applies in the

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case of becoming five-fold also. Therefore, all things being modifications of Existence, (therefore) when Existence becomes known all this becomes known. Hence it becomes surely established that Existence alone, which is one without a second, is Real. It has been well said that, when that One is known all this becomes known.

एतद्ध स्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाञ्चक्रुः॥५॥

5. In days of yore, after knowing that which is such, the ancient, great householders, the great adepts in the Vedas, said: 'There is nobody in our lineage who will speak of anything as unheard of, unthought of, unknown', because they knew through these (three).

Ha sma vai, in days of yore; *pūrve*, the ancient; *mahāśālāḥ*, the great householders; *mahā-śrotriyāḥ*, the great adepts in the Vedas; *vidvāmsaḥ*, who knew; *etat*, which is such; *āhuḥ*, said—. What did they say? That is being answered.

'*Na*, there is no one; *adya*, now; *naḥ*, of us, in the lineage of ours possessing this kind of knowledge; who *udāhariṣyati*, will speak of; *kaścana*, anything; as *aśrutam*, unheard of; *amatam*, unthought of; *avijñātam*, unknown.' The idea implied is, 'To persons belonging to our lineage, surely all things remain known because of being possessed of the knowledge of Existence.'

How again, did they know everything? That is being said: *Hi*, since; *ebhyaḥ*, through these, by knowing the

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colours, viz red etc. which had undergone the process of becoming three-fold; they *vidāñcakruḥ*, knew all the other remaining things also to be verily so (three-fold); therefore, they veritably became omniscient through the knowledge of Existence. This is the purport. Or the meaning is that they knew all other things *ebhyaḥ*, through these, through the knowledge of the illustrations of fire etc.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपाꣳ रूपमिति तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाञ्चक्रुः॥ ६॥

यद्वविज्ञातमिवाभूदित्येतासामेव देवतानाꣳ समास इति तद्विदाञ्चक्रुर्यथा खलु नु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति॥ ७॥ इति चतुर्थः खण्डः॥ ४॥

6. Again, what appeared as red that they knew was the colour of fire. What again, appeared as white that they knew was the colour of water. What again, appeared as black that they knew was the colour of earth.

7. What again, appeared as unknown that they knew was the combination of these very gods. O good-looking one, know from me how each one of these three gods becomes three-fold and three-fold after coming in contact with person.

How (did they know)?
Whatever colour was in doubt, as in the case of the

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(variegated) colour of a pigeon, *yat rohitam iva abhūt*, whatever appeared as red (in that multitude of colours) to those ancient knowers of Brahman; *tat*, that; *vidāñcakruḥ*, they knew; as *tejasaḥ rūpam*, colour of fire. Similarly, *yat*, whatever; *śuklam iva abhūt*, appeared to be white when perceived; *tat apām*, that (was the colour) of water. *Yat*, whatever; *kṛṣṇam iva*, appeared to be black when perceived; *tat annasya*, that (was the colour) of earth; thus *vidāñcakruḥ*, they knew.

In this very way, *yat*, whatever; *u*, again; *avijñātam iva*, appeared as though unknown, appeared as very difficult to be perceived, which could not be perceived specifically; that also *vidāñcakruḥ*, they knew; as *samāsaḥ*, the combination; of *etāsām eva*, these very; three *devatānām*, gods. In this way, to that extent, an external thing becomes known like fire etc. Similarly now, *Somya*, O good-looking one; *vijānīhi*, know; *me*, from me; as to *yathā*, how; *ekaikā*, each one; *tisraḥ devatāḥ*, of the three gods as mentioned; *bhavati*, becomes; *trivṛt trivṛt* three-fold and three-fold; *prāpya*, after coming in contact; *puruṣam*, with a person who is characterized by head, hand, etc. and who is the combination of body and organs.

After saying so he continued:

SECTION 5

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्माꣳसं योऽणिष्ठस्तन्मनः॥ १॥

1. Food when eaten becomes divided in three ways.

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Of it, that which is the grossest ingredient, that turns into faeces. That which is the medium constituent becomes flesh. That which is the subtlest becomes mind.

Annam, food; *aśitam*, when eaten; *vidhīyate*, becomes divided; *tredhā*, in three ways. After being digested by the fire in the stomach it becomes divided into three ingredients.

How?

Tasya, of that food which has been divided into three ingredients; *yaḥ*, that which is; *sthaviṣṭhaḥ*, the grossest, the grossest ingredient, the grossest matter, the gross portion of the divided food; *tat*, that; *bhavati*, turns into; *purīṣam*, faeces. *Yaḥ*, that which is; *madhyamaḥ*, the medium constituent, ingredient of food; *tat*, that; *bhavati*, becomes; *māmsam*, flesh, by becoming transformed through a succession of fluid etc. *Yaḥ*, that which is; *aṇiṣṭhaḥ*, the subtlest, the subtlest ingredient, having reached the heart above and entering into the fine nerves named *Hitā*; *bhavati*, becomes; *manaḥ*, the mind, ensuring the continuance of the aggregate of organs of speech etc. Getting transformed into the mind-stuff, it nourishes the mind. Therefore, from that it follows that since the mind is nourished by food, hence it is surely made of matter. But it is not being considered as eternal and partless as defined by Vaiśeṣika scriptures. Even the statement that will be made, 'The mind is Its divine eye' (VIII.12.5), that too, is not made with the idea of its eternity.

What then? It is spoken of with reference to its pervading objects of all the organs, which are subtle, concealed, distant, etc. As for its permanence in comparison with the other organs, we shall explain that also

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to be relative only, on the authority of the Upaniṣadic text, 'There is Existence, One only, without a second.'

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः॥ २॥

2. Water when drunk becomes divided in three ways. Of it, that which is the grossest ingredient, that turns into urine. That which is the medium constituent, that becomes blood. That which is the subtlest, that becomes the vital force.

Similarly, *āpaḥ*, water; *pītaḥ*, when drunk; *vidhīyante*, becomes divided; *tredhā*, in three ways. *Tāsām*, of them; (it) *yaḥ*, that which is; *sthaviṣṭhaḥ dhātuḥ*, the grossest ingredient; *tat*, that; *bhavati*, becomes; *mūtram*, urine. *Yaḥ madhyamaḥ*, that which is the medium (constituent); *tat*, that; *bhavati*, becomes; *lohitam*, blood. *Yaḥ aṇiṣṭhaḥ*, that which is the subtlest; *saḥ*, that; *bhavati*, becomes; *prāṇaḥ*, the vital force. And the text will say, 'Vital force is made up of water; it will depart from him who does not drink' (VI.7.1).

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक्॥ ३॥

3. Fire when eaten becomes divided in three ways. Of it, that which is the grossest ingredient, that becomes bone. That which is the medium constituent, that becomes marrow. That which is the subtlest, that becomes (the organ of) speech.

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Similarly, *tejaḥ*, fire—butter, oil, etc.; when *aśitam*, eaten; *vidhīyate*, becomes divided; *tredhā*, in three ways. *Tasya*, of it; *yaḥ*, that which is; *sthaviṣṭhaḥ*, the grossest; *dhātuḥ*, ingredient; that *bhavati*, becomes; *asthi*, bone. *Yaḥ*, that; which is *madhyamaḥ*, the medium constituent; *saḥ*, that; becomes *majjā*, the marrow, the greasy substance inside bones. *Yaḥ*, that which is; *aṇiṣṭhaḥ*, the subtlest; *sā*, that is; *vāk*, speech. For it is a well-known fact in the world that by taking oil, butter, etc. speech becomes clear and powerful in conversation.

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥४॥ इति पञ्चमः खण्डः॥५॥

4. 'O good-looking one, mind is surely made of food, vital force is made of water, speech is made of fire.'

'May the venerable sir explain to me over again.'

'So be it, O good-looking one', he said.

Since it is so, (therefore) *somya*, O good-looking one; *manaḥ*, , mind; *hi*, surely; is *annamayam*, made of food; *prāṇaḥ*, the vital force; *āpomayaḥ*, made of water; *vāk*, speech; is *tejomayī*, made of fire.

Objection: But are not creatures like rat etc. which eat food only, possessed of speech and vital force? Similarly, aquatic animals like fish, shark, etc. which drink water only, are possessed of mind and speech. So also, if there be creatures which take oily substances, they can be inferred to have vital force and mind. That

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being so, how is it said, 'O good-looking one, mind is indeed made out of food'?

Reply: There is no such fault. Since all things are a mixture of the three elements, therefore all these can reasonably exist everywhere. Surely nobody eats any food that has not been made three-fold; nor is water that has not been made three-fold drunk; neither does anybody eat fire (oil etc.) that has not been made three-fold. Hence it is not unreasonable for rats etc. which eat food to have speech and vital force.

Having been made to understand thus, Śvetaketu said: '*Bhagavān mām vijñāpayatu iti*, may the venerable sir make me understand; *bhūyaḥ eva*, over again with examples, such statements as, "O good-looking one, mind is surely made of food" etc. Firm conviction has not risen in me even now regarding this subject.' The purport is this: It is very difficult to understand how food, water and oil (fire), when applied to a single body constitued in common by fire, water and food, nourish the mind, vital force and speech in the form of their subtle ingredients without transgressing their own characteristics. Hence he said, 'Over again', etc.

To him who had spoken thus, the father *uvāca ha*, said: '*Tathā*, so be it; *somya*, O good-looking one. Listen to the example in this regard, as to how what you are asking about becomes possible.'

SECTION 6

दध्न सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति॥ १॥

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1. 'O good-looking one, of curd when it is churned, that which is its subtle part rises upward. That becomes clarified butter.'

Somya, O good-looking one; *dadhnaḥ*, of the curd; *mathyamānasya*, when it is churned; *yaḥ*, that which is; its *aṇimā*, subtle part; *saḥ*, that; *samudīṣati*, rises; *ūrdhvam*, upward. Getting collected together, it goes up in the form of butter. *Tat*, that; *bhavati*, becomes; *sarpiḥ*, clarified butter.

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति॥ २॥

2. 'O good-looking one, in this very way, of food when it is eaten, that which is the subtle part, that rises upward, and that becomes mind.'

As in this example, *somya*, O good-looking one; *evam eva*, in this very way; *yaḥ*, that which is; *aṇimā*, the subtle part; *annasya*, of food, of rice etc.; *aśyamānasya*, when it is eaten, when it is churned as it were by a churning rod, by the fire in the stomach, in association with air; *saḥ*, that; *samudīṣati*, rises; *ūrdhvaḥ*, upward; (and) *tat*, that; *bhavati*, becomes; *manaḥ*, mind. That is to say, it nourishes the mind by becoming united with the constituents of the mind.

अपाꣳसोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति॥ ३॥

3. 'O good-looking one, of water when it is drunk, that which is the subtle part, that rises upward and that becomes vital force.'

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Similarly, *somya*, O good-looking one; *pīyamānām*, when it is drunk; *yaḥ*, that which is; *aṇimā*, the subtle part; *apām*, of water; *saḥ*, that; *samudīṣati*, rises; *ūrdhvaḥ*, upward; and *saḥ*, that; *bhavati*, becomes; *prāṇaḥ*, the vital force.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति॥४॥

4. 'O good-looking one, of fire when it is eaten, that which is the subtle part, that rises upward and that becomes speech.'

In this very way indeed, *somya*, O good-looking one; *yaḥ*, that which is; *aṇimā*, the subtle part; *tejasaḥ*, of fire (oily substances); *aśyamānasya*, when it is eaten; *saḥ*, that; *samudīṣati*, rises; *ūrdhvaḥ*, upward; and *sā*, that; *bhavati*, becomes; *vāk*, speech.

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥५॥ इति षष्ठः खण्डः॥६॥

5. 'O good-looking one, mind is surely made of food, vital force is made of water, and speech is made of fire.'

'May the venerable sir explain to me over again.'

'Let it be so, O good-looking one', he said.

Somya, O good-looking one; *manaḥ*, mind; *hi*, is surely; *annamayam*, made of food; *prāṇaḥ*, vital force; is *āpomayaḥ*, made up of water; *vāk*, speech; is *tejomayī*, made up of fire. The idea is, 'What I have said is logical.'

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(Śvetaketu said:) 'In that case, let it be so that all things are made of water and fire. But I do not get an absolutely firm conviction that the mind is made of food alone. Therefore, may the venerable sir, *vijñāpayatu*, make me understand with an example that the mind is made of food.'

The father *uvāca ha*, said, '*Tathā*, let it be so; *somya*, O good-looking one.'

SECTION 7

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः कामम्पः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति॥ १॥

1. 'O good-looking one, a person has sixteen parts. Do not eat for fifteen days. Drink water as much as you like. The vital force is made up of water. It will depart if you do not drink.'

The subtlest ingredient of the food which was eaten, that imparted energy to the mind. By dividing (it) into sixteen parts, the energy of the mind nourished by food is intended to be mentioned as parts of a person. A person is associated with that energy in the mind nourished through food and divided into sixteen parts. One possessing that energy and soul, and characterized by the aggregate of body and organs is said to be *ṣoḍaśakalaḥ puruṣaḥ*, a person with sixteen parts. Owing to the existence of it (energy) a person becomes a seer, a hearer, a thinker, intelligent, an agent, a knower—able to perform all actions, and on the waning of it,

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(this) ability is lost. And the Upaniṣad will say, 'Then, on receiving food, he becomes a seer . . .' (VII.9.1), etc. Indeed, the ability of the aggregate of body and organs is generated by the mind. For those who are endowed with the power of the mind are seen to be strong in the world; and some others are seen to have meditation only as their food, since food takes all these forms. Hence mental power is created by food.

One who has got sixteen parts is said to be this *ṣoḍaśakalaḥ puruṣaḥ*. If you want to have direct experience of this, *mā aśīḥ*, do not eat; for the duration of *pañcadaśa ahāni*, fifteen days. *Piba*, drink; *apaḥ*, water; *kāmam*, as much as you like; because your *prāṇaḥ*, vital force; *vicchetsyate*, will depart; *na pibataḥ*, if you do not drink water. For we said that the vital force is *āpomayaḥ*, made of water, a transformation of water. Surely, a product is not able to persist intact unless it is supported by its own (material) cause.

स ह पञ्चदशाहानि नाशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूꣳषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति॥ २॥

2. He did not eat for fifteen days. Then he approached him (the father saying), 'Sir what shall I speak of?'

He (the father) said, 'O good-looking one, (recite) the Ṛk-*mantras*, the Sāma-*mantras*, the Yajur-*mantras*.'

'Sir, they indeed do not flash in my mind.'

Saḥ, he, having heard so; *na āśa*, did not eat; for *pañcadaśa ahāni*, for fifteen days, being desirous of

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directly experiencing that the mind is made of food. *Atha*, then, on the sixteenth day; *upasasāda ha*, he approached; *enam*, this one, the father. And approaching him he said, '*Bhoḥ*, sir; *kim*, what; *bravīmi*, shall I say?' The other one said, '*Somya*, O good-looking one; recite *ṛcaḥ*, the Ṛk-*mantras*; *sāmāni*, the Sāma-*mantras*; *yajūṃṣi*, the Yajur-*mantras*.' Having been told so by the father, he said, '*Bhoḥ*, sir; *vai*, indeed; the Ṛk-*mantras*, etc.; *na pratibhānti*, do not flash; *mā*, to me, in my mind, i.e. they do not present themselves in my mind.' This is the meaning.

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवꣳ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति॥ ३॥

3. To him he said, 'O good-looking one, as a single ember of the size of a fire-fly remains as a residue of a big fire, and by that nothing bigger than that is burnt—in this way, O good-looking one, one of your sixteen parts remains as a residue. With that you do not remember the Vedas at this time. Eat and then you will understand me.'

To him who had spoken thus, the father said, 'Hear the reason for that—why those Ṛk-*mantras* etc. do not flash in your mind.'

To him, he (the father) said: '*Somya*, O good-looking one; *yathā*, as in the world; *ekaḥ*, a single; *aṅgāraḥ*, ember; *khadyota-mātraḥ*, of the size of a fire-fly; *pariśiṣṭhaḥ syāt*, remains as a residue; *mahataḥ abhyāhitasya*, of a big fire set ablaze with fuel and

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extinguished; and as *tena*, by that ember; *tataḥ api bahu*, nothing greater than its size even by a jot; *na dahet*, does not get burnt; *evam*, in this very way; *somya*, O good-looking one; *ekā kalā*, one part; remains as *atiśiṣṭā*, a residue; *te*, of your; *ṣoḍaśānām kalānām*, sixteen parts nourished by food. *Tayā*, with that, which is like an ember of the size of a fire-fly; *etarhi*, now, at this time; *na anubhavasi*, you do not remember, comprehend; *vedān*, the Vedas; and also *me*, my words, although heard by you. *Atha*, now; first *aśāna*, eat; then you will *vijñāsyasi*, understand everything.

स हाशाथ हैनमुपससाद तꣳ ह यत्किञ्च पप्रच्छ सर्वꣳ ह प्रतिपेदे॥४॥

4. He took food. Then he approached him. Whatever he asked him, he understood all of it.

Saḥ, he; *āśa ha*, took food accordingly. *Atha*, then; desirous of hearing, *upasasāda ha*, he approached; *enam*, him, the father. *Tam*, to him, to the son who had come near; *yat kiñca*, whatever question; *papraccha*, he asked regarding the texts or the meanings of Ṛk-*mantras* etc.; he, Śvetaketu *pratipede ha*, understood; *sarvam tat*, all of it—Ṛk etc. with regard to their texts and meanings.

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राञ्चलयेत्तेन ततोऽपि बहु दहेत्॥५॥

एवꣳ सोम्य ते षोडशानां कलानामेका

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कलातिशिष्टाभूत्साऽनेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति॥ ६॥ इति सप्तमः खण्डः॥ ७॥

5. To him he said: 'O good-looking one, as a single ember of the size of a fire-fly, remaining as a residue of a big fire, should it be made to blaze up by adding to it a heap of grass, then, by that is burnt much more than itself.

6. Similarly, O good-looking one, a single one of your sixteen parts had continued as a remnant. It has blazed up by being nourished with food. With that you can now understand the Vedas. O good-looking one, surely mind is made of food, vital force is made of water, speech is made of fire.' That (statement) of his he learnt, he learnt.

Tam, to him; the father *uvāca ha*, said again: '*Somya*, O good-looking one; *yathā*, as the residue of a big fire', etc. is to be explained as before. *Prajvālayet*, should light up, make bigger; *tam*, that single ember of the size of a fire-fly, existing as a remnant of an extinguished fire; *tṛṇaiḥ upasamādhāya*, by adding a heap of grass and saw-dust to it; the ember lighted up by that, *dahet*, will burn; *bahu*, much more than its own size.

Evam, similarly; *somya*, O good-looking one; *ekā kalā*, one part; *te*, of your; *ṣoḍaśānām kalānām*, sixteen parts made of food, of the nature of abilities; *abhūt*, has continued; *atiśiṣṭā*, as a remnant. Of you who had not eaten for fifteen days, one part became consumed each day, as in the case of the moon during the dark fortnight. That residual part of yours *prājvālī*, has been

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blazed up; by *upasamāhitā*, being added with, getting nourished; *annena*, by food which was eaten. The lengthening of *i* at the end of *prājvālī* is a Vedic licence. The meaning is that it was made to blaze up, to grow. A different reading is *prājvālīt*—being well-fed by that (food), it blazed up by itself. This is the idea.

Being nourished *tayā*, with that; *etarhi*, now; *anubhavasi*, you can understand; *vedān*, the Vedas.

In this way, through a process of agreement and difference, having established that the mind is made of food, the text now concludes by saying, '*Annamayam hi somya*, O good-looking one, surely mind is made of food', etc. The idea is: Since it has been proved that the mind is made of food, similarly it also stands established *ipso facto* that the vital force is made of water and speech is made of fire.

Tathā, that, this statement; *asya*, of his; of the father that, mind etc. are made of food etc.; Śvetaketu *vijajñau*, learnt. The repetition of '*vijajñau*, he learnt', is to indicate the conclusion of the topic dealing with the process of becoming three-fold.

SECTION 8

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳ ह्यपीतो भवति॥ १॥

1. Uddālaka, son of Aruṇa, said to Śvetaketu, his son, 'O good-looking one, learn from me about deep sleep. O good-looking one, when a man is spoken of as,

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"He sleeps", then he becomes merged in Existence. He attains his own Self. Therefore they speak of him as, "He sleeps," for he attains his own Self.'

The mind into which the supreme Deity has entered as the individual soul, like a man entering into a mirror in the form of a reflection, or like the sun etc. entering into water etc. that has been known as made up of food, and associated with speech and vital force made up of fire and water (respectively). The individual soul, in identification with that mind and staying in it, becomes able to have such behaviours as thinking, seeing, hearing etc. and on the cessation of that attains its own nature as the Deity. This has been mentioned in another Upaniṣad: 'It thinks as it were, and shakes as it were. Being identified with dreams it transcends this world' (Bṛ. IV.3.7);

'That Self is indeed Brahman, as well as identified with the intellect, the mind', etc. (Bṛ. IV.4.5);

'(That radiant infinite Being) . . . puts the body aside in the dream state', etc. (Bṛ. IV.3.11);

'When It does the function of living, It is called the vital force', etc. (Bṛ. I.4.7).

With a view to illustrating to his son the individual soul which is such, which when existing in the mind is called the mind, which abstains from all sense objects when the mind ceases functioning, and which becomes identified with the supreme Deity and continues to abide in It, *uddālakaḥ āruṇiḥ*, Uddālaka, son of Aruṇa; *uvāca ha*, said; *śvetaketum*, to Śvetaketu, his son:

(Know from me) *svapnāntam*, about deep-sleep, the core of dream. The word *svapna* means that state

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where there is the function of seeing (things in the forms of impressions of the past). The core of that is deep-sleep. Or *svapnāntam* means the essential nature of dream. In that sense also the meaning is deep-sleep, which follows from the text, 'He attains his own Self'. For the knowers of Brahman do not admit attainment of its own nature by the individual soul, in any state other than deep-sleep.

Just as the reflection of a person in a mirror attains the person himself when the mirror is removed, in a similar way indeed, there (in the deep-sleep) when mind etc. cease functioning, that supreme Deity which, in the form of a conscious individual soul as Its reflection, had entered into the mind for the manifestation of name and form, attains Its true nature by giving up Its appearance as the individual soul called the mind. So it is understood that deep-sleep itself is meant by the word *svapnāntam*. But the condition in which the sleeping man sees dreams, that dream experience is associated with happiness and sorrow, and hence it is the effect of virtue and vice. For it is well-known that virtue and vice are the producers of happiness and sorrow. And it is reasonable that virtue and vice, being based on ignorance and desire, become the producers of happiness and sorrow. And it is reasonable that virtue and vice, being based on ignorance and desire, become the producers of happiness, misery, and their experience, but not otherwise. In this way, dream is indeed associated with ignorance, desire, and action, which are causes of transmigration. Therefore (in dream) the soul does not merge in its nature.

This is established also by such Upaniṣadic texts as:

'(This form of his) is untouched by good work and

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untouched by evil work, for he is then beyond all the woes of his heart (intellect)' (Bṛ. IV.3.22);

'That is his form (in which all objects of desire have been attained and are but the Self, and) which is free from desires and devoid of grief' (Bṛ. IV.3.21);

'This indeed is the supreme Bliss' (Bṛ. IV.3.33).

With the intention, 'I shall show the inherent nature of the Deity, freed from individual selfhood, in deep-sleep itself', he said: '*Somya*, O good-looking one; *vijānīhi*, learn, fully understand; *me*, from me; *svapnāntam*, about deep-sleep.' This is the meaning.

When does that deep-sleep occur? That is being answered: *Yatra*, when, at which time; a person going to sleep comes to get this name, *svapiti*, 'He sleeps', as is well-known in the world.

That this name is a secondary one is being shown by stating: When a person is spoken of as 'He sleeps', then, he *bhavati*, becomes; *sampannaḥ*, identified; *satā*, with Existence; i.e. he becomes united with, identified with the Deity under discussion, referred to by the word Existence. Having discarded the nature of the individual soul which has entered into the mind and which is produced from the contact with the mind etc., *apītaḥ bhavati*, he attains; *svam*, his own self, his nature as Existence which is the ultimate Reality. *Tasmāt*, therefore; the common people *ācakṣate*, speak of; *enam*, this one; as *svapiti*, 'He sleeps' (lit. 'he is in his own self'); *hi*, because; *apītaḥ bhavati*, he attains; *svam*, his own Self. The idea is that, even from the fact of the secondary name (*svapiti*) being well-known, it is understood that he attains his own Self.

How again, is this attaining of one's own Self well-known among common people? Since deep-sleep is

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caused by fatigue during the waking state, therefore people say so. Since one becomes fatigued in the waking state due to experiencing numerous strains such as happiness, misery, etc. resulting from virtue and vice, therefore there follows a cessation from their own activities by the fatigued organs, weakened due to various activities.

The Upaniṣad also says:

'The organ of speech invariably gets tired, and so does the eye' (Bṛ. I.5.21), etc.

So also there is the other text:

'The organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed' (Bṛ. II.1.17).

In this way these and other organs become absorbed in the vital force. It is the untired vital force alone that keeps awake in the body which is its abode. Then, the individual soul repairs to the Deity which is its own Self, for the removal of its exhaustion. There can be no removal of fatigue by dwelling anywhere other than in its own nature. Hence the well-known belief among the common people that one attains one's Self is reasonable. Indeed, it is seen in the world that people suffering from fever etc. rest after being cured of them, when they become their earlier selves. It is reasonable that it must be so here as well. And this is supported by such Upaniṣadic texts as:

'As a hawk or a falcon flying in the sky becomes tired, (and stretching its wings is bound for its nest ...)' (Bṛ. IV.3.19).

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु

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सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनꣳ हि सोम्य मन इति॥ २॥

2. 'As a bird bound to a string, flying in all directions and failing to get an abode anywhere else, repairs to the place of bondage alone, in this very way indeed, O good-looking one, that mind, flying in all directions and failing to get an abode anywhere else, resorts to the vital force itself, for, O good-looking one, the mind is bound to the vital force.'

With regard to the matter spoken of, here is an illustration.

Saḥ, that illustration is this: *Yathā*, as; *śakuniḥ*, a bird; *prabaddhaḥ*, bound; *sūtrena*, by a string in the hand of a hunter; *patitvā*, flying; *diśam diśam*, in all directions, desirous of getting freed; (but) *alabdhvā*, failing to get; *āyatanam*, an abode for resting; *anyatra*, anywhere else other than the place of bondage; *upaśrayate*, repairs; *bandhanam*, to the place of bondage; *eva*, alone; *evam eva*, in this very way, as in this example; so *khalu*, indeed; *somya*, O good-looking one; *tat manaḥ*, that mind under discussion, the mind which has sixteen parts and has been determined as nourished by food,—(i.e.) the individual soul that has entered there, continues there, and is characterized by it, and is figuratively indicated by the words 'that mind', as in the metaphor 'shouting of the platform'[1]—, that individual soul possessed of the limiting adjunct called mind; after *patitvā*, flying, going; *diśam diśam*, in all directions, i.e. getting experiences in the form of happiness, sorrow, etc. prompted by ignorance, desire,

[1]In common parlance, a platform is said to be shouting, when in fact someone standing on it is doing so.

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and action during the states of waking and dream; and *alabdhvā*, failing to get; *āyatanam*, an abode, a resting place; *anyatra*, anywhere else other than its own self called existence; *upaśrayate*, resorts; to *prāṇam eva*, the vital force itself. The supreme Deity called Existence is figuratively spoken of *prāṇa* which is the support of the totality of body and organs. For this accords with such Upaniṣadic texts as:

'(Those who have known) the Vital Force of the vital force . . .' (Bṛ. IV.4.18);

'(He) appears like the mind, has Prāṇa as the body, has the form of consciousness . . .' (III.14.2).

Therefore, it resorts to the vital force, to that Deity alone called the vital force. *Hi*, for; *somya*, O good-looking one; *manaḥ*, the mind; is *prāṇabandhanam*, bound to the vital force. That mind which has *prāṇa*, vital force as its *bandhanam*, bondage, is called *prāṇa-bandhanam*. The mind has its abode in the Deity figuratively indicated by the word *prāṇa*. By the word mind is figuratively meant the individual soul.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति॥ ३॥

3. 'O good-looking one, learn from me about hunger and thirst. When a person is said to be hungry, then, it is water that leads the eaten food. At that time water is said to be the leader of food, as they speak of a leader of horses, a leader of cattle, and a leader of men. This being so, O good-looking one, know this (body) to

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be a sprout that has sprung up. This cannot be without roots.'

Thus, with the help of the well-known fact of a man being called 'He sleeps' ('He attains his own Self'), having shown to the son the real nature of the individual soul, which is the root of the world, (now) with a view to showing Existence as the root of the world, even through a succession of causes and effects beginning from food etc. the father said: *Vijānīhi*, learn; *me*, from me; about *aśanā-pipāse*, hunger and thirst. *Aśanā*, where the *yā* has been dropped (*aśanāyā* has become *aśanā*), is the desire to eat. *Pipāsā* is the wish to drink. The meaning is, 'Learn about the true nature of hunger and thirst'. *Yatra*, when, at which time; *puruṣaḥ*, a person; *etat-nāma*, gets this name, is said to have this name—. What is that? '*Aśiśiṣati*, he wants to eat.' Due to what reason does a person come to have that name then? That is being answered.

At that time, *āpaḥ*, water that is drunk; *nayante*, leads; the hard *aśitam*, food eaten by a person. The water softens it and transforms it into chyle. After that the eaten food becomes digested, and then he gets the figurative name 'He wants to eat'. For when food becomes digested all creatures want to eat. This being so, the name of water as '*aśanāya*, leader of food' is well-known from its leading the eaten food. In this regard there are these illustrations: *Yathā*, as a cowherd; is called *gonayaḥ* because he leads the cattle; similarly a keeper of horses is called *aśvanayaḥ* because he leads horses. A king or a general is called *puruṣanayaḥ* because he leads men. In this way, *tat*, at that time; common people *ācakṣate*, call; *āpaḥ*, water; by the

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name *aśanāya*, leader of food (after dropping the aspirate *ḥ*[1]).

Tatra, this being so, this body is constituted by the eaten food led into the form of chyle by water. Just as *śuṅgam*, a sprout shoots up from a tiny seed of a banyan; *somya*, O good-looking one; *vijānīhi*, know this sprout, a product called the body; that has *utpatitam*, sprung up like the sprout of a banyan etc. What is to be known there? That is being stated:

Listen! This body being a product like a sprout, *na amūlam*, cannot be without a root (source).

Being told so, Śvetaketu said, 'If this body which is such, like the sprout of a banyan tree etc. has some root, where can its root be?' Being asked so, the father said:

तस्य क्व मूलꣳ स्यादन्यत्राऽन्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

4. 'Where can be the root of that apart from being in food? In this very way, O good-looking one, through food which is the sprout understand water as the root. O good-looking one, through water which is the sprout, understand fire as the root. O good-looking one, through fire which is the sprout, understand Existence as the root. O good-looking one, all these beings have Existence as their root. Existence is their abode. Existence is their place of merger.'

[1]It should have been *aśanayaḥ*.

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Kva, where; *syāt*, can be; *mūlam*, the root; *tasya*, of that which is such?

Being questioned thus the father replied: Of that where can be the root; *anyatra*, apart; *annāt*, from being in food? The idea is that food alone is the root.

How?

For food that is eaten becomes softened by water, and being digested by the fire in the stomach gets transformed into chyle etc. From chyle comes blood, from blood flesh, from flesh fat, from fat bones, from bones marrow, and from marrow semen. Similarly, food eaten by a woman also gets transformed into blood through the same process starting from chyle. Through the union of those semen and blood which are the products of food, and which are in this way replenished by the food eaten everyday—like a wall built up from lumps of earth—, the sprout of the body, having its root in food and being nourished everyday, stands accomplished. This is the meaning.

As for food which was pointed out as the root of the sprout of the body, that too, being subject to destruction and origination like the body, must be a sprout sprung up from something else as its root. Having this idea in mind he said: As the sprout of the body has food as its root, *evam eva khalu*, in this very way; *somya*, O good-looking one; through food which is a sprout and a product, *anviccha*, understand; *āpaḥ*, water; as *mūlam*, the root; *annasya śuṅgasya*, of food which is the sprout.

Since water also has destruction and origination, therefore, it is also a sprout. Hence, *somya*, O good-looking one; through water which is a sprout and a

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product, *anviccha*, understand; *tejaḥ*, fire; *mūlam*, as the root, the cause. Again, since fire also has destruction and origination, therefore, *somya*, O good-looking one; through fire which is a sprout; understand *sat*, Existence, which is one without a second and is the supreme Reality; *mūlam*, as the root. That Existence on which are superimposed due to ignorance, all these transformations that have speech only as the basis, and indeed, are unreal like the appearance of snake etc. on a rope—, That is the root of this universe. Therefore, *somya*, O good-looking one; *sarvāḥ*, all; *imāḥ*, these; *prajāḥ*, beings, characterized as moving and non-moving; *sat-mūlaḥ*, have Existence as their root, have got Existence as their cause. Not only have they Existence as their root, but even now during their continuance, they have Existence as their abode. For, without having earth as their basis, pot etc. can have no existence or continuance. Therefore, since beings *sadāyatanāḥ*, have Existence as their abode. Beings that have *sat*, Existence as their *āyatana* abode, are *sadāyatanāḥ*. And in the end *satpratiṣṭhāḥ*, they have Existence as their place of merger. Those are called *satpratiṣṭhāḥ* which have Existence only as their place of dissolution, end, termination, and culmination.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति॥ ५॥

5. 'Now, when a man is said to be thirsty, then it is fire that leads what is drunk. At that time people call

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fire as the leader of water, as they speak of a leader of cattle, a leader of horses, and a leader of men. This being so, O good-looking one, know this to be the sprout that has sprung up. This cannot be without roots.'

Atha, now, with the help of water which is the sprout, Existence has to be understood as the root. Hence it is said:

Yatra, when, at which time; *puruṣaḥ*, a person; *etat nāma*, gets this name; '*pipāsati*, he is thirsty'—. This name is also figurative like 'He is hungry'. Water is the leader of the eaten food which has been transformed into chyle. Owing to excess of water, the body, which sprouts from food, would have slackened unless it (water) was dried up by fire. Since water that has been transformed into the body is continuously being dried up by fire, a person gets the desire to drink. Then the man is called, 'He is thirsty'. That fact which is such is stated in: *Tat*, at that time; *tejaḥ eva*, fire itself; *nayate*, leads; *pītam*, what is drunk. It is fire which, by drying up water etc. that are drunk transforms them into blood, vital force, etc. in the body. '*Yathā*, as; *gonayaḥ*, a leader of cattle, etc. have to be explained as before (VI.8.3). *Evam*, in this way; people *ācaṣṭe*, call; *tat*, that; *tejaḥ*, fire; *iti*, as; *udanya*, a leader of water. That which leads water is called *udanya*. (The form of the word as) *udanya* is a Vedic licence. '*Tatra*, this being so,' etc. are also to be explained as before (VI.8.3). This thing called the body is the sprout of water also; it is not anything else. The remaining portion is to be explained as before.

तस्य क्व मूलꣳ स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन

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तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्॥ ६॥

6. Where can be the root of that apart from being in water? O good-looking one, through water which is the sprout, understand fire as the root. O good-looking one, through fire which is the sprout understand Existence as the root. O good-looking one, all these beings have Existence as their root. Existence is their abode. Existence is their place of merger. O good-looking one, as to how each one of these three gods becomes three-fold and three-fold after coming in contact with a person, has already been stated earlier. O good-looking one, of this person when he departs, (the organ of) speech is withdrawn into the mind, mind into the vital force, vital force into the fire, and fire into the supreme Deity.

From the force of the context[1] it follows that this thing which is called the body, is also the sprout of fire. Hence, with the help of the body which is the sprout of water, it is understood that water is the root. With the help of water which is the sprout, fire becomes known as the root. With the help of fire as the sprout, Existence becomes understood as the root, as before (VI.8.4).

[1]Because all things in the world are made of three elements mixed together—Ā.G.

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In this way indeed, the father told his son to understand through the succession of food etc. that the body which is the sprout is made up of fire, water and food, and has speech only as its basis. Its root is Existence, the ultimate Reality, fearless, taintless, and painless. After having made him understand this, the father, by pointing out the two names, 'He is hungry' and 'He is thirsty', thinks that whatever else was to be spoken of in this context stands explained, *viz* that fire, water and food taken by a person, without losing their own identities, nourish the body, i.e. the aggregate of body and organs which is a sprout. With this idea in mind the father hints at what has been said earlier.

(*Somya*, O good-looking one;) *yathā nu khalu*, as to how, the process through which; *ekaikā*, each one; of *imāḥ tisraḥ devatāḥ*, these three gods called fire, water and food; *bhavati*, becomes; *trivṛt trivṛt*, three-fold and three-fold; *prāpya*, after coming in contact; *puruṣam*, with a person; *tat*, that; *uktam*, has been stated; *purastāt eva*, already before. There itself it has been said that the eaten food becomes divided in three ways etc. (VI.5.1). It has been said that, of food etc. which have been eaten, the middle constituents nourish the body made of seven ingredients[1]: 'It becomes flesh, blood, marrow and bone' (VI.5.1–3). And it has also been stated that those which are the subtle constituents nourish the mind, the vital force and speech, which constitute the group of internal organs of the body: 'It becomes mind, vital force and speech' (VI.6.2–4).

It is being stated how that vital force presided over by the individual soul, becoming detached from the

[1]Skin, blood, flesh, fat, marrow, bones and semen.

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previous body goes to the next one, when the (earlier) body which is an aggregate of the vital forces and the organs disintegrates:

Somya, O good-looking one; *asya puruṣasya*, of this person; *prayataḥ*, when he departs, is about to die; his *vāk*, (organ of) speech; *sampadyate*, is withdrawn; *manasi*, into the mind. Then at that time the relatives say, 'He is not speaking'. The action of speech is surely preceded by that of the mind, because the Upaniṣad says, 'Whatever one thinks in one's mind, one expresses that in speech.' When speech is withdrawn into the mind, the mind continues to exist with the function of thinking only. When *manaḥ*, the mind also is withdrawn, then the mind becomes merged; *prāṇe*, in the vital force, as in deep sleep. Then, the relatives nearby say, 'He does not comprehend.' At that time *prāṇaḥ*, the vital force has the breath moving upward, and as shown in *samvarga-vidyā* (meditation on merger), withdraws the outer organs into itself (IV.3.3) causing spasms in the hands, feet, etc. as though rending asunder the vital parts; and with an outward movement, becoming gradually withdrawn, merges *tejasi*, into fire. At that time the relatives say, 'He does not move.' Doubting whether he is dead or alive, touching the body and feeling warmth, they say, 'The body is warm, he is alive.' When *tejaḥ*, fire also, indicated by the warmth, gets withdrawn; then that fire merges *parasyām devatāyām*, in the supreme Deity.

At that time, when the mind becomes thus withdrawn and reaches its own source, the individual soul also, residing in it, begins to be withdrawn owing to the withdrawal of its cause, as at the time of deep-sleep. If

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the soul is withdrawn aiming at reaching the Truth, then it verily merges in Existence. It does not rise up again from deep sleep for getting another body. This is like somebody in the world, living in a fearful place, somehow reaching a place that is without fear. But any other soul that has not realised the Self, rises up from that very source, arising from where a soul becomes embodied, and like one rising from deep-sleep it again enters into the mesh of a body after death.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥ इति अष्टमः खण्डः॥८॥

7. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

Saḥ yaḥ, that which has been spoken of as Existence; is *eṣaḥ*, this; *aṇimā*, subtle essence, the Source of the universe. *Sarvam*, all, *idam*, this; *aitadātmyam*, has got That as the Self. All that has got this Existence as its Self is *etadātmā*. The state of having That as the Self is *aitadātmyam*. This whole universe has become possessed of a Self through this Self which is called Existence; it has no other Self which is subject to transmigration. This follows from other Upaniṣadic texts such as, 'There is no other hearer but This, no other thinker but This' (Bṛ. III.8.11). And the Self through which all this universe becomes possessed of its Self (Existence), *tat*,

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That itself is the source called Existence; *satyam*, the Truth, the supreme Reality. Hence *saḥ*, that indeed; is *ātmā*, the Self of the world, its inmost essence, its quintessence, its very reality, because the word Self, when not preceded by any other word, conventionally denotes the inmost Self, like the conventional words cow etc. Hence *tvam*, thou; *asi*, art; *tat*, that Existence; *śvetaketo*, O Śvetaketu.

Having been taught so, the son said: *Bhagavān vijñāpayatu*, may the venerable sir explain; *mām*, to me; *bhūyaḥ eva*, again. What has been said by the venerable sir, that is a matter of doubt to me as to the reason why, day after day, all creatures repair into Existence during deep-sleep, and yet they do not know 'We have become identified with Existence', even after being merged in Existence. Therefore, please make me understand with the help of an illustration.

Being told so, the father *uvāca ha*, said: *Tathāstu*, let it be so; *somya*, O good-looking one.

SECTION 9

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाꣳ रसान्समवहारमेकताꣳ रसं गमयन्ति॥ १॥

1. 'O good-looking one, as bees make honey by collecting the essences of trees standing in different quarters, (and) reduce the juice into a homogeneous whole;

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य

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रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति॥ २॥

2. 'And as they do not have such distinctive ideas there as, "I am the juice of this tree", "I am the juice of this tree", so also O good-looking one, all these creatures, after merging in Existence, do not understand this: "We have merged in Existence."

As for the question that you ask as to why creatures repairing into Existence day after day, do not know, 'We have become identified with Existence', listen to an illustration:

Yathā, as in the world; *somya*, O good-looking one; *madhukṛtaḥ*, bees, the makers of honey; *nistiṣṭhanti*, make; *madhu*, honey, with diligence. How? *Samavahāram*, by collecting, gathering; *rasān*, the essences; *vṛkṣāṇam*, of trees; *nānātyayānām*, standing in different quarters; (and) *gamayanti*, they reduce; *rasam*, the juice; into *ekatām*, a homogeneous whole, turn them into honey—.

And *yathā*, as; *te*, they, the essences; having been made into a homogeneous whole as honey; *na labhante*, do not have; *vivekam*, distinctive ideas in that honey—how? —*iti*, such as; '*Aham asmi*, I am; *rasaḥ*, the juice; *amuṣya vṛkṣasya*, of this tree—of a mango tree or a jackfruit tree'. Unlike as in the world where many sentient creatures that have gathered together, have distinctive ideas such as, 'I am the son of this one', 'I am the grandson of this one', and they, being possessed of that distinction, do not get mixed up, here indeed, the juices of trees of various kinds

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even, tasting sweet, sour, bitter, pungent, etc., which have been reduced into one sweetness, cannot be distinguished as being sweet etc. This is the idea.

As in this illustration, so indeed *somya*, O good-looking one; *imāḥ sarvāḥ prajāḥ*, all these creatures; *sati sampadya*, after merging in Existence day after day, during deep-sleep, death, and dissolution; *na viduḥ*, do not understand; '*Sati sampadyāmahe*, we are merging in Existence', or 'We have merged'.

त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दꣳशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति॥ ३॥

3. 'Whichever creatures they might have been here (in this world)—whether tiger, lion, wolf, pig, insect, grass-hopper, gad-fly or mosquito, they become that.'

And since they merge in Existence thus without knowing their own nature as Existence, therefore, to whichever class (of creatures) such as tiger etc. *te*, they belonged to; *iha*, here, in the world, according to their respective results of actions, with the consciousness 'I am a tiger', 'I am a lion', and so on; they, even after merging in Existence along with their marks of individual results of action, consciousness, and tendencies, *ābhavanti*, are born again; *tat*, as that, along with those very natures.

Returning again from Existence they become the very same ones *yat*, which; *bhavanti*, i.e. *babhūvuḥ*, they were before in this world;—*vyāghraḥ*, tiger; or *simhaḥ*, lion; or *vṛkaḥ*, wolf; or *varāhaḥ*, pig; or *kīṭaḥ*, insect; or *pataṅgaḥ*, grass-hopper; or *daṁśaḥ*, gad-fly;

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or *maśakaḥ*, mosquito. The idea implied is that, the tendencies which the transmigrating beings had before, do not get eliminated even after the lapse of a thousand crore of aeons. This idea follows from another Upaniṣadic text, 'They are born in accordance with their mental impressions.'

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥४॥ इति नवमः खण्डः॥९॥

4. 'That which is this subtle essence, all this has got That as the Self. That is the Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

Entering into which those creatures return again, and entering into that which is of the nature of subtleness, which is Existence, and which is the Self, others who are different from them, whose attention is fixed on Existence which is the true Self, do not return, '*saḥ*, that; *yaḥ*, which is; *eṣaḥ*, this; *aṇimā*, subtle essence', etc. has already been explained (VI.8.7). As in the world, somebody sleeping in his own house, having got up and gone to another village knows that he has reached some other village, and feels, 'I have come from my own house', similarly, why do not the creatures have the consciousness, 'I have come from Existence'? Therefore, 'May the venerable sir explain to me over again.' Being told so, the father said 'Let it be so, O good-looking one.'

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SECTION 10

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति॥ १॥

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दꣳशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति॥ २॥

1–2. O good-looking one, these eastward rivers flow to the east, and westward rivers flow to the west, (they rise) from the sea and merge in the sea itself. They become one with the sea. As they do not realize there, 'I am this (river)', 'I am this (river)', in this very way indeed, O good-looking one, all these creatures having come from Existence, do not realize, 'We have come from Existence'. Whichever creatures they were here (in this world)—whether tiger, lion, wolf, pig, insect, grass-hopper, gad-fly, or mosquito, they become that.

Listen to an illustration about this: As *somya*, O good-looking one; *imāḥ*, these; *prācyaḥ*, eastward; *nadyaḥ*, rivers, Gaṅgā and other rivers; *syandante*, flow; *purastāt*, to the east; *pratīcyaḥ*, westward (rivers), those flowing to the west, Sindhu and other rivers; flow *paścāt*, to the west. Having been sucked up by the clouds, *samudrāt*, from the sea which is the repository of water; and having fallen again in the form

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of rain, they, in the form of rivers like Gaṅgā etc.; *apiyanti*, merge into; *samudram eva*, the sea itself which is the repository of water; (and) *sa samudra eva bhavati*, become that very sea. *Yathā*, as; *tāḥ*, they. those rivers, having become identified with the sea; *na viduḥ*, do not realize; *tatra*, there in the sea; '*Iyam aham asmi*, I am this Gaṅgā'; and '*Iyam aham asmi*, I am this Yamunā'; *evam eva*, in this very way; *khalu*, indeed; *somya*, O good-looking one; since *imāḥ sarvāḥ prajāḥ*, all these creatures; *na viduḥ*, do not comprehend (their distinctive identities) after having become merged in It, therefore having come from that Existence, they do not realize '*Sataḥ āgacchāmahe*, we are coming from Existence', or 'We have come (from that Existence).' 'Whichever creature they were here—whether tiger,' etc.—this portion is to be explained as before.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इति दशमः खण्डः॥ १०॥

3. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

It is seen in the world that ripples, waves, foams, bubbles, etc. rise on the water, and become identified with it again, i.e. they become destroyed. But the creatures, although they go to their causal state everyday in deep-sleep, death, and dissolution, do not get

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destroyed. '*Vijñāpayatu mā bhagavān*, may the venerable sir explain to me this fact; *bhūyaḥ eva*, over again, with the help of an illustration.' '*Tathā somya*', let it be so, O good-looking one', said the father.

SECTION I I

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनात्मानानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति॥ १॥

1. 'O good-looking one, if any one strikes at the root of this big tree it exudes juice while living. If one should strike at the middle it exudes juice while living. If one should strike at the top it exudes juice while living. This one, as such, pervaded by the individual soul, continues happily while drinking the sap.'

Listen to an illustration with regard to this. Pointing at a tree standing in the front he says, '*Somya*, O good-looking one; if *yaḥ*, any one; *abhyāhanyāt*, should strike; *mūle*, at the root; *asya*, of this, *vṛkṣasya*, tree; *mahataḥ*, with numerous branches etc. with an axe etc. it does not dry up with a single stroke. Surely it continues *jīvan*, to live. At that time its juice *sravet*, flows out. Similarly *yaḥ madhye abhyāhanyāt*, should anyone strike at the middle; *sravet*, it exudes juice; *jīvan*, while living. Similarly *yaḥ agre abhyāhanyāt*, should anyone strike at the top; *sravet*, it exudes juice; *jīvan*, while living. *Saḥ eṣaḥ*, this one, this tree which is such; now *anuprabhūtaḥ*, pervaded; *jīvena-ātmanā*, by

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the individual soul; *tiṣṭhati*, continues; *modamānaḥ*, happily, getting joy; *pepīyamānaḥ*, while drinking sap, i.e. profusely sucking up water and juices from the earth with its roots.

अस्य यदेकाꣳ शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति॥ २॥

2. If the individual soul discards anyone of the branches of this (tree), then that dries up. If he discards a second branch, then that one dries up. If he discards a third, then that one dries up. When he leaves the whole, the whole dries up.

Yat, if; *jīvaḥ*, the individual soul; *jahāti*, discards; *ekām śākhām*, any one of the branches which is afflicted with disease or is injured, i.e. withdraws its own portion pervading the branch; *atha*, then; *sā*, that (branch); *śuṣyati*, dries up. As the individual soul has entered into the aggregate of speech, mind, vital force and the organs, therefore when any one of these is withdrawn, the soul also withdraws itself. The things eaten or drunk are turned into chyle by the soul in association with the vital force. Since the body and the tree, possessed of a soul, are nourished by the chyle (sap), therefore it (the chyle) becomes the sign of the existence of the individual soul. For the soul exists in the body with the help of things eaten and drunk. They (food and drink) act according to the results of actions of the individual soul. *Yadā*, when that result of work,

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due to which a single limb is to wither, becomes active; then *jīvaḥ*, the individual soul; *jahāti*, discards; that *ekām śākhām*, single branch—it withdraws itself from that branch. *Atha*, then; *sā*, that branch; *śuṣyati*, withers.

The chyle which is dependent on the Existence of the soul and has come to exist in accordance with the results of actions of the soul, does not continue when the soul withdraws. And when the sap dries up the branch gets withered. Similarly, when this one (the soul) *jahāti*, discards; *sarvam vṛkṣam eva*, the tree as a whole; then *sarvam*, the whole tree also; *śuṣyati*, dries up. That a tree is possessed of a soul is indicated by such signs as exudation and drying up of sap. From the illustration in the Śruti that the non-moving living things are possessed of consciousness, the view of the Buddhists and Kāṇādas (Vaiśeṣikas), who hold that the non-moving things have no consciousness, become exposed as being hollow.

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इत्येकादशः खण्डः॥ ११॥

3. 'O good-looking one, know this verily as such' said he. 'This surely dies when separated from the individual soul, but the soul does not die. That which is this subtle essence, all this has got That as the Self.

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That is Truth. That is the Self, Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

As it has been shown in this illustration of the tree, a tree is said to be living when it remains associated with a soul and continues unwithered, drinking sap etc. And when bereft of that it is said to be dead. '*Somya*, O good-looking one; *viddhi*, know (this); *evam eva khalu*, verily as such'; *iti uvāca ha*, this he said. '*Jīva-apetam*, when separated from the soul, detached from the soul; *vāva kila*, surely; *idam*, this body; *mriyate*, dies. *Na jīvaḥ mriyate iti*, but the soul does not die. For it is seen that a man, who still has some works unfinished, completes it after having woken up from deep-sleep, remembering, 'This residual work of mine remains unfinished.' And from the fact that no sooner are creatures born than they hanker after breast-feeding, and have fear etc. it is understood that they possess memory of the experiences of breast-feeding and suffering in past lives. Moreover, since rites like Agnihotra etc. have some purpose to serve, it follows that the soul does not die.

'That which is this subtle essence', etc. is to be explained as before (VI.8.7).

How again, is this very gross world, bearing such names and forms as earth etc. born from Existence which is very subtle, real in nature, and devoid of any name and form?

'May the venerable sir explain this to me again, with the help of an illustration.'

'Let it be so, O good-looking one', said the father.

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SECTION 12

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गौकां भिन्द्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति॥ १॥

1. 'Fetch a fruit from this banyan tree.'
'It is this one venerable sir.'
'Break it.'
'It is broken venerable sir.'
'What do you see in it?'
'Venerable sir, these are the grains, more atomic.'
'Dear son, break one of them.'
'It is broken venerable sir.'
'What do you see here?'
'Nothing whatsoever, O venerable sir.'

'If you want to perceive it, then *āhara*, fetch; *phalam*, a fruit; *ataḥ*, from this; great *nyagrodham*, banyan tree.' Being told so he (Śvetaketu) acted accordingly. '*Bhagavaḥ*, venerable sir; it is *idam*, this one—this fruit has been brought.' To him who had shown the fruit thus, the father said, '*Bhindhi*, break it, break the fruit.' The other one (the son) said, '*Bhinnam*, it is broken.' To him the father said, '*Kim paśyasi*, what do you see; *atra*, here, in it?' Being told so he said, '*Bhagavaḥ*, venerable sir; I see these *dhānāḥ*, grains, seeds; *aṇvyaḥ*, more atomic.' '*Aṇga*, dear son; *bhindhi*, break; *ekām*, one, *āsām*, of these, from among these grains.'

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Being told so, he replied, '*Bhinnā*, it is broken; *bhagavaḥ*, O venerable sir.' If the grain has been broken, then '*Kim paśyasi*, what do you find in this broken one?' Being told so he replied, '*Na kiñcana paśyāmi*, I do not see anything; *bhagavaḥ*, O venerable sir.'

तꣳ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति॥ २॥

2. To him he said, 'O good-looking one, this subtleness which you cannot perceive, of this very subtleness of the size of an atom, O good-looking one, stands this huge banyan tree. Have faith O good-looking one.'

Tam, to him, the son; *uvāca ha*, he said; '*Somya*, O good-looking one; though *na nibhālayase*, you do not perceive; this *aṇimānam*, atomic subtleness after the grain of the banyan seed has been broken; still *somya*, O good-looking one; *etasya vai aṇimnaḥ*, of this very unperceivable subtleness in the seed, of the size of an atom; this *mahān*, huge; *nyagrodhaḥ*, banyan tree grows as the product; and having been born *tiṣṭhati*, stands with mighty branches, trunk, fruit, and leaves. Or a prefix *ut* is to be understood before the word *tiṣṭhati*, so that it may also mean 'springs up'.

Therefore, *somya*, O good-looking one; *śraddhatsva*, have faith that this gross universe which is a product and is possessed of name and form, is born from Existence which is subtle indeed. Although the meaning arrived at through logic and scriptures is understood to be so, still, in the absence of intense faith it is

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very difficult for a mind which is engrossed in external things and is impelled by natural tendencies, to comprehend very subtle objects. Hence he said, '*Śraddhatsva*, have faith.' But when faith is present, the mind becomes concentrated on a thing that is to be understood, and the comprehension of its meaning follows from that. This is supported by such Śruti texts as, 'I was absent-minded, (I did not hear it)' (Bṛ. I.5.3).

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इति द्वादशः खण्डः॥ १२॥

3. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

'That which' etc. has already been explained.

'If that Existence is the root of the world, why is It not perceived? O venerable sir, please explain this to me again with the help of an illustration.' The father said, 'Let it be so, O good-looking one.'

SECTION 13

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तꣳ होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद॥ १॥

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1. 'After keeping this salt in the water, then come to me in the morning.' He did accordingly. To him he said, 'O dear one, fetch that salt which you kept in the water at night.' He could not find it after searching.

Even an existing thing may not be perceived, but it can be perceived through some other process. With regard to this listen to an illustration. If you want to experience this fact then *avadhāya*, keeping, dropping; *etat lavaṇam*, this salt in the form of a lump; *udake*, into water in a pot etc.; *atha*, then; next *prātaḥ*, morning; you *upasīdathā*, come; *mā*, to me.' *Saḥ ha*, and he, in order to experience the idea expressed by his father; *tathā cakāra*, acted accordingly. Next day in the morning, *tam*, to him; *uvāca ha*, he said; '*Yat*, that salt; which *avādhāḥ*, you had kept, dropped; *udake*, into water; *doṣā*, at night; *aṅga*, O dear one, O my son; *tat āhara*, fetch that.' Having been told so, *na viveda*, he could not find out; *tat*, that salt which he wanted to bring; *avamṛśya*, after searching. For that salt, even though existing in the water, had become dissolved, mixed up in water.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तꣳ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति॥ २॥

2. 'O dear one (you do not perceive it), remaining dissolved as it does. (Now, if you want to perceive it) sip from its top. How (does it taste)?'

'It is salty.'

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'Sip from the middle. How does it taste?'

'It is salty.'

'Sip from the bottom. How does it taste?'

'It is salty.'

'Throwing this away come to me.'

With regard to that, he acted in that way (and said), 'That (salt) exists always.'

To him, he (the father) said, 'O good-looking one, you cannot perceive Existence though it is verily present here itself. Surely it is here.'

'*Yathā*, as you did not know; *vilīnam*, the dissolved salt, nevertheless the salt which was not perceived as a lump by sight and touch, surely exists in water. It can be perceived through some other process.' In order to make this comprehensible to his son he said:

'*Aṅga*, O dear one, O my son; *ācama*, sip; by taking *asya antāt*, from the top of this water.' Having said so, he told his son who had acted accordingly, '*Katham*, how (does it taste)?' The other one said, 'In taste *lavaṇam*, it is salty.' Similarly, '*Āca̤ma*, sip; by taking *madhyāt*, from the middle of the water. *Katham*, how (does it taste)?' '*Lavaṇam*, it is salty.' Similarly '*Ācama*, sip; by taking *antāt*, from the bottom. *Katham*, how (does it taste)?' '*Lavaṇam*, it is salty.' If this is so, then '*Abhiprāsya*, throwing away; *etat*, this water and washing your mouth; *mā upasīdathā*, come to me.' *Tat ha*, with regard to that; *tathā cakāra*, he acted in that way; i.e. throwing away the salt (water) he came to his father, speaking thus: '*Tat*, that salt which I dropped in that water at night; indeed; *samvartate*, exists; *śaśvat*, always—it is fully present as an existing thing.' To him who had spoken thus, the father said:

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'Though this salt had been perceived earlier by sight and touch, it ceased to be perceived by them when dissolved in water. Still it was present there, for it was perceived by some other means, viz tasting with the tongue. In this very way, *atra eva*, here itself, in this body which is a sprout and a product of fire, water, food (earth), etc.; *na nibhālayase*, you do not perceive with the organs; *sat*, Existence which is the cause of the products—fire, water, food etc., though It is present like the subtleness within a seed of the banyan tree.' The indeclinable words *vāva* and *kila* are used in order to indicate the recollection of the teacher's instruction. 'As the salt surely existing in this very water, unperceived by sight and touch, you perceived by some other means like the tongue, you can perceive Existence which is the source of the universe and is present *atra*, here; *eva*, itself, by some other means, like (the perception of) the subtleness of salt.' This portion of the sentence remains understood.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इति त्रयोदशः खण्डः॥ १३॥

3. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me again.'

He said, 'Let it be so, O good-looking one.'

'That which', etc. is to be explained as before. 'If in this way, although Existence which is the root of the world is not perceived through the organs, like the

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subtleness of salt, It can be experienced through some other means, then what is the means for realizing That by realizing which I shall become fulfilled, and by not realizing which I shall remain unfulfilled? Please explain this to me over again, venerable sir, with the help of an illustration.' He said, 'Let it be so, O good-looking one.'

SECTION 14

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः॥ १॥

1. 'O good-looking one, just as having brought a person, with his eyes bound, from the country of the Gandhāras, he is left in a more solitary place, and he then goes on shouting eastward, or northward, or southward, or westward (saying) "I have been brought blindfolded and left blindfolded";'

Yathā, as it happens in the world; *somya*, O good-looking one; a thief, a robber of one's possessions, *ānīya*, having brought; *puruṣam*, a person, some person; *abhinadhākṣam*, with his eyes bound, blindfolded, and his hands tied; *gandhārebhyaḥ*, from the country of the Gandhāras; *visṛjet*, leaves him; *tataḥ, api atijane*, in a more solitary forest where there are no human beings; (and) *yathā*, as; *saḥ*, he, having lost his directions there; *pradhmāyīta*, goes on shouting; *prāṅ*, eastward, i.e. facing the East; *vā*, or; similarly *udaṅ vā*,

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northward, i.e. facing north; *vā*, or; *adharaṅ*, facing south; *vā*, or; *pratyaṅ*, facing the west; '*Ānītaḥ*, I have been brought, *abhinadhākṣaḥ*, blindfolded; from the country of the Gandhāras by a thief; and *visṛṣṭaḥ*, left; *abhindhākṣaḥ*, blindfolded indeed.'

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति॥ २॥

2. 'As somebody having removed the bandage on the eyes may say, "The country of Gandhāra lies this way. Walk in this direction," (and) that intelligent man who has received instruction reaches the country of the Gandhāras indeed, by asking his way from village to village, in this way indeed a man having a teacher acquires knowledge in this world. For him the delay is for that long only, as long as he does not become freed. Then he becomes merged in Existence.'

Yathā, as some kind hearted man; *pramucya*, having removed; *abhinahanam*, the bandage on the eyes; *tasya*, of him who was thus shouting; *prabrūyāt*, may say; '*Etām diśam gandhāraḥ*, the country of the Gandhāras lies this way to the North. *Etām diśam vraja*, walk in this direction.' Freed from bondage by the kind man, *saḥ*, he; *paṇḍitaḥ*, having received instruction; and *medhāvi*, being an intelligent man who was able to understand the path of entering the village as instructed by others; *upasaṁpadyeta*, reaches; *gandhārān eva*, the country of the Gandhāras indeed; *grāmāt grāmam*

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pṛcchan, asking his way from village to village. But not so does another person who is unintelligent or desirous of seeing some other country.

As has this illustration been presented that a person snatched away blindfolded from his own country of Gandhāra by thieves, and made to enter into a forest infested with tigers, thieves and others, and multifarious terrible things, stays there bereft of discrimination and sense of direction, hungry and thirsty, afflicted by sorrow, and shouting, hankering for freedom from bondage, and he, becoming somehow liberated by some kind man, reaching his own country of Gandhāra attained peace and became happy, in this very way, when a person is stolen from Existence which is the real Self of the universe, by thieves such as merit and demerit, he is made to enter into this forest of a body constituted of fire, water and food; full of air, bile, phlegm, blood, fat, flesh, bone, marrow, semen, worms, urine, and stool; subject to various types of miseries arising from opposites like heat, cold, etc. His eyes are bound with the cloth of delusion, he being tied with many thirsts for various kinds of seen and unseen things like wife, son, friend, animals, kinsmen, etc. Being enmeshed by hundred and thousand snares of misery, he goes on shouting, 'I am his son, these are my friends, I am happy, I am in misery, I am deluded, I am wise, I am virtuous, I have friends, I am born, I am dead, I am emaciated, I am a sinner, my son has died, my wealth is lost; alas! I am undone, how shall I live, what will be my lot, what relief is there for me?' By some chance, when he comes across a kind person—who is a knower of Existence which is Brahman, who is

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free from bondage, who is the chief among the knowers of Brahman—, and through his compassion, on being shown the path of knowing the objects of the world as full of defects, becomes dispassionate towards all objects of the world, then he is told: 'You are not a transmigrating soul possessed of such qualities as being the son of such and such a person, etc.'

What then?

'You are That which is Existence.'

Owing to the removal of the bondage of ignorance in this way, he becomes freed like the man of Gandhāra, and attaining his own real Self which is Existence, he becomes happy and peaceful. This very idea is stated in the sentence, '*Ācāryavān puruṣaḥ veda*, a man having a teacher acquires knowledge.'

Tasya, for him, for this one who has such a teacher and become freed from the bondage of ignorance; *ciram*, the delay; is *tāvat eva*, for that long only, in the matter of attaining the true nature of his own Self which is Existence. This part of the sentence remains understood.

How long is the delay? That is being answered:

Yāvat, as long as; *na vimokṣye*, he does not become freed. From the force of the context it follows that *vimokṣye* stands for *vimokṣate* by change of person. The meaning is that the delay is for that long till the body falls after the enjoyment of the fruits of action due to which it was born. *Atha*, then, at that very time; *sampatsye*, he becomes merged in Existence. As before, the word *sampatsye* will have to be transformed into *sampatsyate* (as in the case of *vimokṣate*). Surely there is no difference of time between freedom from

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the body and identification with Existence. Were it not so, the word *atha* could have been taken in the sense of 'thereafter'.

Objection: Due to the persistence of residual work the body does not fall away, and identification with Existence does not occur as soon as the knowledge of Existence dawns. There are also actions, some of which were performed before the dawn of knowledge and some of which remained accumulated in past lives, which have not started yielding their results. So, for the enjoyment of the fruits of these actions, another body has to be created after the death of this body. Moreover, even after the rise of knowledge one goes on performing, for the rest of his life, actions that are enjoined or prohibited. Therefore, for the enjoyment of the results of those actions also, another body will have to be created. From that results performance of (fresh) actions as also creation of a new body. Hence knowledge is useless, for actions have their results.

Now, if it be held that the actions of a man of knowledge get exhausted, then, since knowledge is the cause of identification with Existence, Liberation will occur and the body also will fall at the very time of the rise of Knowledge. In that case, there will be absence of any teacher and it will be meaningless to say, 'A person having a teacher knows'. And there will arise the contingency of Knowledge failing to bring Liberation. Or it will be like the knowledge one has of the means of reaching a distant place. Or the result of knowledge will be unpredictable.

Reply: No, because it is reasonable that there should be a distinction between actions which have started

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yielding results, and which have not. As for the statement that, since actions which have not started yielding their results must inevitably yield their fruits, and hence, after the fall of the present body, a new body has to be created for the man of knowledge of Brahman, to enjoy the results of those actions which have not started yielding their results,—this is wrong on the authority of the Śruti text that for the man of Knowledge 'the delay is for so long (as long as he does not become free).

Objection: Is not the Śruti text which says, 'Virtue results from virtuous deed' (Bṛ. III. 2. 13) also authoritative?

Reply: Quite so. Still, there is a distinction between actions that have started yielding results, and that have not.

How?

Those actions which have started yielding results, and those by which the body of the man of Knowledge has been moulded, get exhausted only through enjoyment, just as an arrow etc. that has gathered momentum after being shot towards a target, stops only with the exhaustion of its momentum, and not because it has no purpose to serve at the time it pierces the target. Similar is the case here. But other actions which have not started yielding results, and which were done here before the dawn of Knowledge or after it, or those which are being performed, or those which were done in past lives but had not started yielding results, they become burnt by Knowledge, just as (sins are burnt) by expiation. This accords with the Smṛti text, 'Knowledge burns all actions to ashes' (B.G. IV.37). And there is also the Atharvaṇa (Muṇḍaka) text, 'and all of

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one's actions become dissipated' (Mu. II.2.8). Therefore, as in the case of an arrow that has been shot, the enjoyment of the results of actions that have become active is inevitable for the man of Knowledge, even though there is no need of his living etc. Hence, what has been said that, 'His delay is for that long', is reasonable. Therefore, the criticisms that were advanced are illogical. And in dealing with the text, 'A man established in Brahman attains Immortality' (II.23.2), we said that for a knower of Brahman there can be no action after the rise of Knowledge. You should remember that as well.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इति चतुर्दशः खण्डः॥ १४॥

3. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me over again.' He said, 'Let it be so, O good-looking one.'

'That which is', etc. has already been explained. 'O venerable sir, please explain to me over again, with the help of an illustration, the process by which a person having a teacher becomes united with Existence.' He said, 'Let it be so, O good-looking one.'

SECTION 15

पुरुषꣳ सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ् मनसि सम्पद्यते मनः

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प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति॥ १॥

1. 'O good-looking one, relatives sit around an ailing person, saying "Do you recognize me, do you recognize me?" He recognizes so long as his speech does not become merged in the mind, mind in the vital force, vital force in the warmth, and warmth into the supreme Deity.'

Somya, O good-looking one; *jñātayaḥ*, relatives, friends; *paryupāsate*, sit around for nursing; *upatāpinam*, an ailing person who is about to die, suffering from such diseases as fever etc.; and they go on asking, "*Jānāsi mam*, do you recognize me, your father, your son, your brother", etc. *Yāvat*, so long as; *tasya*, his, of the dying man; *vāk*, speech; *na sampadyate*, does not become merged; *manasi*, in the mind; *manaḥ prāṇe*, mind in the vital force; *prāṇaḥ tejasi*, vital force in the warmth; and *tejaḥ parasyām devatāyām*, warmth in the supreme Deity—this has been already explained.

अथ यदास्य वाङ् मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति॥ २॥

2. Then, when his speech merges into the mind, mind into the vital force, vital force into the warmth, and warmth into the supreme Deity, he ceases to recognize.

The process of death of a transmigrating soul is the same as the process of attaining Existence by a man of Knowledge also. The text speaks of this as follows: After the warmth merges in the supreme Deity, *atha*,

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then; *na jānāti*, one ceases to recognize. But the ignorant man, re-emerging from Existence, enters into the states of a tiger, or a man, or a god, in accordance with his past thoughts. But the man of Knowledge does not return after entering into Existence which is Brahman identified with his own Self, and which is revealed by the lamp of knowledge produced by the scriptures and instructions of the teacher. This is the process of attaining Existence.

However, others say that one reaches Existence by emerging out through the nerve that goes to the top of the head, and proceeding along the solar path etc. That is wrong because movement is noticed where there is hankering for results dependent on time, space and causation. Indeed, in the case of one who has realised the identity of Existence with his own Self, and who seeks (only) Reality, it is not logical that there should be any false hankering for results dependent on time, space and causation, owing to (their) contradiction. And movement is surely illogical (for one) in whose case the causes of movement, viz ignorance, desire, and action, have been burnt away by the fire of knowledge of Existence, as stated in the Muṇḍaka Upaniṣad, 'For a man whose wishes have become fulfilled, and who has attained the purpose of his life, all desires completely vanish here itself' (Mu. III. 2. 8), as also in the illustration of rivers and the sea (ibid).

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ३॥ इति पञ्चदशः खण्डः॥ १५॥

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3. 'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

'May the venerable sir explain to me over again.'

He said, 'Let it be so, O good-looking one.'

'That which', etc. has been explained earlier.

Although merger in Existence is similar in the cases of a man of Knowledge and a man of ignorance, still, the ignorant man returns, but not the wise one. 'O venerable sir, please explain the cause of this to me again with an illustration. The father said, 'Let it be so, O good-looking one'.

SECTION 16

पुरुषꣳ सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते।। १।।

1. 'O good-looking one, they bring a man with his hands tied, and say, "He has carried away wealth, he has committed a theft. Heat up an axe for him." Should he be the perpetrator of that act, then by that itself he has defiled himself. That man, committed to falsehood, takes up the heated axe, hiding himself under falsehood. He gets burnt and then he is killed.'

Listen, *somya*. O good-looking one; as *puruṣam*, a man, suspected of an act of stealing, is brought by the king's men; *hasta-gṛhītam*, with his hands tied for the sake of testing him; or *uta*, also for punishing him.

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When they are asked, 'What has this man done?', they reply, '*Apahārṣīt*, he has carried away this man's wealth.' They ask, 'Does one deserve to be bound by the mere fact of having carried away (something)? Otherwise there arises the possibility of being bound even when one has accepted a gift.'

When told so, they reply again, '*Steyam akārṣīt*, he has committed a theft, he has carried away wealth by an act of theft.'

When they are talking thus, the other (the thief) denies, saying, 'I am not the perpetrator of that.' And they say, 'You have been suspected of stealing the wealth of this person.' And when he persists in denying they say, '*Tapata*, heat up; *paraśum*, an axe; *asmai*, for him. Let him exonerate himself. *Yadi*, if; *saḥ*, he; *bhavati*, is; a *kartā*, a perpetrator; *tasya*, of that theft, and denies this outwardly; then, behaving as he does, *tataḥ eva*, thereby; he *kurute*, makes; *ātmānam*, himself; *anṛtam*, false. He feigns to be other than what he is. Thereby, *anṛta-abhisandhaḥ*, committed to falsehood; and *antardhāya*, hiding, covering; *ātmānam*, himself; *anṛtena*, under falsehood; *saḥ*, he; foolishly *pratigṛḥṇāti*, takes up; *taptam paraśum*, the heated axe. *Saḥ dahyate*, he gets burnt. *Atha*, then; *hanyate*, he is killed by the king's men owing to his own guilt of sticking to falsehood.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते॥ २॥

2. On the otherhand, if he has not committed that

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(theft), then, by that very fact he makes himself truthful. Sticking to truth and having covered himself by truth, he takes up the heated axe. He is not burnt. Then he is released.

Atha, on the otherhand; *yadi*, if; *tasya akartā bhavati*, he has not committed that act (of theft); then *tataḥ eva*, by that very fact; *satyam ātmānam kurute*, he makes himself truthful. He, *ātmānam-antardhāya*, having screened himself with truth by the fact of his not having committed that theft; *pratigṛhṇāti*, takes up; *taptam paraśum*, the heated axe. *Satya-abhisandhaḥ*, sticking to truth; *na daḥyate*, he is not burnt, because he is screened by truth. And *atha*, then; *mucyate*, he is released from the false accusers. Although the contact of the hot axe with the palms of the hands is the same in the case of both the person who has committed theft and who has not, still, the man sticking to falsehood is burnt, but not the one who sticks to truth.

स यथा तत्र नादाह्येतैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति॥ ३॥ इति षोडशः खण्डः॥ १६॥ इति छान्दोग्योपनिषदि षष्ठोऽध्यायः॥ ६॥

3. As in that case he was not burnt, (similarly the man of Knowledge does not return, but the ignorant one does).

'That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu.'

He understood that from him. He understood that from him.

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Yathā, as; *tatra*, in that case; *saḥ*, he, one who was sticking to truth; *na daḥyeta*, was not burnt even on taking up the heated axe because his palm was covered by truth, similarly among the two—one who sticks to truth which is Existence—Brahman, and the other who does not—, although the merger in Brahman at the time of death is the same, the man of Knowledge, after merging in Brahman, does not return for taking up the bodies of tigers, gods, etc. while the ignorant man, sticking to false, impermanent things, assumes again the bodies of tigers etc. or gods etc. 'according to his actions and knowledge' (Ka. II.2.7).

'The Self, by remaining steadfast in which, or by not being so, one gets release or bondage respectively, That which is the root of the universe, That which is the abode and basis of all creatures, That which is the quintessence of all, and That which is birthless, immortal, fearless, auspicious, and nondual, *tat satyam*, That is Truth; *saḥ ātmā*, That is your Self. Therefore, *tāt tvam asi*, Thou art That; *śvetaketo*, O Śvetaketu.' This sentence has been explained more than once.

Who again is that Śvetaketu, denoted by the word 'thou'?

It is he who knows himself as, 'I am Śvetaketu, the son of Uddālaka', and who, after hearing the instruction, thinking over it and understanding it, asked his father for knowing what has not been heard of and thought of, and remains unknown, 'Venerable sir, how is that instruction imparted?' He who has become entitled to be the hearer, the thinker, and the knower, is none other than the supreme Deity himself, who, in the form of a reflection has entered into the aggregate of body and organs made up of fire, water, and food,—

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like a person in the mirror or like sun etc. in water etc.—, for the sake of manifesting name and form. Before hearing from his father, he did not know himself as completely distinct from the aggregate of body and organs, and as Existence by nature and all-pervasive. Now, after having been enlightened by the father with the help of illustrations and reasonings that, 'Thou art That', he *vijajñau*, understood that statement of his father to mean, 'I am Existence Itself'. The repetition (of 'He understood') is to indicate the conclusion of the chapter.

Objection: On the authority of the text in this sixth chapter, what has been the additional result as regards the Self?

Reply: The result is the cessation of the knowledge of having competence for agentship and enjoyership, of which we spoke of as the competence to hear and contemplate on the object implied by the word '*tvam*, you', for knowing That which is unknown[1]. Such ideas as, 'I shall perform these rites such as Agnihotra etc.; I am competent for this; I shall enjoy the results of these works here and hereafter; or when these works are finished I shall have fulfilled my duties; in this way I am competent for agentship and enjoyership', that one had with regard to the Self, before the dawn of this Knowledge, cease when he is enlightened by the words, 'You are That, the Existence which is the root

[1]According to Ānanda Giri, the construction of the latter portion of the sentence is this: of whom we spoke of as the object implied by the word '*tvam*, you', who is competent for the result of hearing that which has not been heard of, contemplating on that which has not been contemplated on, and knowing that which has not been known.

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of the universe, and is One without a second', since the two (ideas) are contradictory. Because, when the Self, One without a second, is realized as 'I am This', then, the idea of differences, such as, 'This thing is different from me', 'This has to be accomplished by me', or, 'By doing this I shall enjoy its results', are not logical. Therefore it is reasonable that, when the true knowledge of the non-dual Self as Existence is realized then, the false, mutable knowledge of the Self as the individual soul ceases.

Objection: Is it not that in the sentence 'Thou art That', the idea of Existence is enjoined to be superimposed on the object implied by the word 'Thou'? As for instance, the idea of Brahman etc. are enjoined to be *superimposed* on the sun, mind, etc.; or, as in the world, an image is enjoined to be looked upon as Viṣṇu and others. But it is not that 'thou art *identical* with Existence itself'. Had Śvetaketu been Existence itself, why should he not have known himself to be so, because of which fact the instruction of 'Thou art That' is imparted to him.

Reply: It is not so because this is different from the sentences about the sun etc. In such sentence as, '*ādityo brahma iti upāsita*, the sun (is to be meditated on) *as* Brahman', because of the intervention of the word *iti* (*as*) (between 'sun' and 'Brahman'), it is understood that the sun is not directly identical with Brahman. Besides, the sun and others have forms etc. Space and mind also are not Brahman because they (too) are separated by the word *iti* (*as*). But here, after showing the 'entry' of Existence itself into the body, the instruction is given in the form, 'Thou art That',

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where identity of one's Self and Existence is stated in the absolute sense.

Objection: Is it not that the instruction 'Thou art That' is like the statement, 'You are a lion possessed of the qualities of prowess etc.'?

Reply: No, because the instruction has been given that, like earth etc. Reality is Existence which is one without a second. Moreover, since knowledge based on metaphor is not absolute, as in the illustration 'You are Indra, you are Yama', merger in Existence as a result of knowledge based on metaphor would not have been imparted in the sentence, 'His delay is for that long' (VI.15.2). And it is not even a case of adoration because Śvetaketu is not meant to be adored. Also, Existence cannot be praised by enjoining that It is Śvetaketu, because a king is not praised by saying, 'You are a servant.' Besides, by saying 'Thou art That', Existence which is all-pervasive is not meant to be confined within a limited space, just as the ruler of a country cannot be told, 'You are the ruler of a village'. Moreover, here there is no possibility of having any meaning other than the instruction about the identity of Existence and the Self.

Opponent: Is it not that, what is enjoined here is the duty of having the idea 'I am Existence', but not that something unknown is pointed out by saying, 'You are Existence'?

Counter-objection: Is it not that from this point of view also, it becomes illogical to say that 'the unheard of becomes heard', etc.?

Opponent: No, since that is meant as a praise of the injunction about the idea, 'I am Existence'.

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Vedāntin: Not so, because instructions are given thus: 'A person having a teacher knows', and 'His delay is for that long'. If it be that the entertainment of the *idea*, 'I am Existence', is enjoined as a duty, but not that the object denoted by the word 'you' (*tvam*) is identical with Existence itself, then, it would not have been necessary to impart the instruction about the means of knowledge by saying, 'A person having a teacher knows'. Just as having a teacher is understood from the very implication of such sentence as, 'One should perform the Agnihotra-sacrifice' etc. similar would have been the case (here as well). And it would not have been logical to have to wait as stated in, 'His delay is for that long', for the contingency would arise of getting Liberation by (merely) entertaining the idea only once, even when the truth of the Self as Existence remains unrealized. And just as it is not possible to assert that the ideas of obligation for performing Agnihotra etc. arising from the injunction about Agnihotra-sacrifice, do not either arise or that they convey a different meaning, similarly when the declaration 'Thou art That' is made, then the knowledge that arises from this valid text cannot be set aside by (the wrong notion) 'I am not Existence'. Nor is it possible to say that such a knowledge doesn't arise, because all Upaniṣadic texts exhaust themselves pointing to this one conclusion.

As for the objection raised that, if one is the Self that is Existence, then why should one not know this?—there is no such defect. Because it is seen that creatures do not instinctively have the idea, 'I as an individual soul, distinct from the body and the organs; I am the

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doer and enjoyer'; what to speak of his having the knowledge that he is the Self identified with Existence! How can they have this realization of the Self as Existence? How is it possible for them to have ideas of agentship etc. in the absence of this kind of distinct knowledge (that 'I am a soul')? And this is the observed fact. Similarly, because of his identification of the Self with the body etc. for him there will also be no knowledge of the Self as Existence. Therefore, the conclusion arrived at is that this sentence, 'Thou art That', is the remover of the identification of the Self with the individual soul involved in change and unreality.

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CHAPTER VII

SECTION I

ओं। अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच॥ १॥

1. Om. Nārada approached Sanatkumāra saying, 'Teach me, O venerable sir.'

To him he said: 'You approach me with (tell me) that which you know. I shall tell you of things that are beyond them.'

The sixth chapter which is mainly concerned with the instruction about the supreme Reality, is fully engaged in ascertaining the unity of the Self with Existence. Other things which are inferior to Existence and are characterized as transformations have not been indicated. Therefore, the seventh chapter starts with this idea in view: 'After ascertaining, stage by stage, those things starting with names etc. I shall point out the supreme Reality called Infinity even with their help, like showing the moon on the branch of a tree[1].' Or (the seventh chapter is begun because), if objects inferior to Existence are not pointed out, and Existence

[1]'Showing the moon on the branch of a tree': The attention of a child who does not know which of the luminaries in the sky is the moon, is first drawn to a tree through the leaves of which beams of

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alone is indicated, then, somebody may entertain the doubt that there may be something else to be known. In order that such a doubt may not arise, the text points them out. Or the text points out names etc. with the idea, 'Like ascending the stairs, I shall start with the gross, and after having made known things that are successively subtler and subtler, and are comprehensible to the intellect, I shall anoint him for sovereignty.' Or the text points out that the principles such as names etc. are successively higher and higher, and of them the all-transcending Reality called Infinity is the best. To eulogise that, names etc. are gradually introduced.

The story, however, is meant for the praise of the knowledge of the supreme Reality.

How?

Although Nārada the divine seer, had fulfilled his duties and had acquired all kinds of knowledge, still, for lack of realization of the Self, he was indeed sorrowful. It goes without saying that any other creature having limited knowledge, and who has not acquired very great merit, remains far from fulfilment. Or the story of Sanatkumāra and Nārada is begun to show that, apart from the knowledge of the Self, there is nothing else which is the incomparable means for attainment of the highest Goal. It is for this reason that the highest Goal was not achieved by the divine seer Nārada, even though he was endowed with the ability

the moon are seen. When the child has been able to locate the particular branch of the tree over which the moon shines, he is told that, that bright ball is called 'moon'. Likewise, the teacher sometimes takes the help of unreal objects to explain the ultimate Reality to an aspirant.

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of undertaking disciplines for the acquisition of all kinds of knowledge. Hence, after having discarded the pride arising from the sense of aristocracy, learning, profession, and ability for undertaking disciplines, he approached Sanatkumāra like an ordinary person for acquiring the means to the highest. Thereby it becomes clearly declared that, knowledge of the Self is the best means for attaining the highest Goal of life.

Saying, '*Adhīhi* (*adhīṣva*), teach me; *bhagavaḥ*, O venerable sir'; *nāradaḥ*, Nārada; *ha*, indeed; *upasasāda*, approached; *sanatkumāram*, Sanatkumāra who was the best among the Yogins and established in Brahman; 'Teach me, O venerable sir' is a mantra.[1] To him who had approached according to rule, *uvāca ha*, he said; '*Upasīda*, you approach; *mā*, me; *tena*, with that, *yat vettha*, which you know,—declaring all that you know with regard to the Self, by saying, "I know this much." *Vakṣyāmi*, I shall speak; *te*, to you; of things which are *tataḥ ūrdhvam*, beyond that, beyond your knowledge.'

To him who had said so, Nārada replied:

ऋग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳराशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि॥ २॥

2. 'O venerable sir, I read the Ṛg-Veda, Yajur-Veda, Sāma-Veda, and Atharva-Veda the fourth.

[1]This *mantra* is obligatory for approaching a teacher. See Ā.G.

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History and mythology which are the fifth Veda, grammar, the rites for the manes, mathematics, the subject of natural disturbances, mineralogy, logic, ethics, etymology, the subject of ancillary knowledge concerning the Vedas, the science of the elements, the science of archery, astronomy, the science of serpents, the subject of fine arts—I know all these, O venerable sir!'

'*Bhagavaḥ*, O venerable sir; *adhyemi*, I read; *ṛgvedam*, the Ṛg-Veda; ('Read' here means) remember, because the question in 'You approach me with all that you know', is with regard to knowledge. Similarly (I remember) Yajur-Veda, Sāma-Veda, Atharvaṇa Veda. The word *Atharvaṇam* means *caturtham*, the fourth Veda, because the context is of the Vedas. *Itihāsapurāṇam*, history and mythology which, together with the Mahābhārata constitute *pañcamam*, the fifth Veda. *Vedam*, the Veda; *vedānām*, of these five Vedas, i.e. grammar, because Ṛg-Veda etc. are understood by splitting up words etc. with the help of grammar; *pitryam*, the rites for the manes, some rites like *śrāddha* (offering oblation to the manes); *rāśim*, mathematics; *daivam*, subject of natural disturbances; *nidhim*, the subject of mineralogy as found in books like *Mahākāla* etc.; *Vakovākyam*, logic; *ekāyanam*, ethics; *deva-vidyām*, etymology; *brahma-vidyām*, knowledge of the Vedas—Ṛk, Yajur, and Sāma[1]—regarding pronunciation, ceremonial, prosody and lighting of (ceremonial) fire; *bhūtavidyām*, science of

[1]Atharva-Veda has been omitted here.

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the elements; *kṣatravidyām*, science of archery; *nakṣatra-vidyām*, astrology (astronomy?); *sarpa-vidyām*, science of serpents, called Garuḍa; *devajana-vidyām*, subject of fine-arts, like perfumery, dancing, music (vocal and instrumental), sculpture, painting, handicrafts, etc. O venerable sir, *adhyemi*, I know; *etat sarvam*, all these.

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तꣳ होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत्॥ ३॥

3. 'O venerable sir, such as I am, I merely know the subjects textually. But I am not a knower of the Self. It has been heard by me, from venerable people like you, that a knower of the Self goes beyond sorrow. Such as I am, I am full of sorrow. O venerable sir, please take me beyond sorrow.'

To him he said: 'All these, whatsoever that you have learnt are merely names.'

'*Bhagavaḥ*, O venerable sir; *saḥ aham*, such as I am; *mantravit eva asmi*, I merely know the subjects textually.' The meaning is, 'In spite of knowing all these, I am only a knower of words and their meaning.' All words are surely nothing but names of objects. And all names are included in the *mantras*. 'I merely know the subjects textually' means 'I am a knower of rites', for it will be stated later on that the rites become united in the *mantras* (VII.5.1). But *na ātmavit*, I am not a knower of the Self.

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Objection: Is it not that even the Self is certainly revealed by the *mantras*? So, how can a knower of the *mantras* not be a knower of the Self?

Reply: No, because the difference between words and their meanings is also within the range of changes. And a (phenomenal) change is not considered to be the Self.

Objection: Is not even the Self denoted by the word 'Self'?

Reply: No, since there are such Upaniṣadic texts: 'That from which speech returns' (Tai. II.4.1); 'Where one does not see anything else' (VII.24.1), etc.

Objection: How then do words like 'Self', as contained in 'It is the Self that is below' (VII.25.2) and 'That is the Self' (VI.10.3), denote the Self?

Reply: This fault does not arise because even though It cannot be expressed in speech, the word 'Self' that is used for the innermost Self as possessed of a body and which is subject to (notions of) differentiations, gives rise to the conviction regarding Existence which remains as the residual entity when the body etc. are denied of being the Self. As for instance, even when an army along with its king is seen, but the king is hidden behind the umbrella, banner, flag, etc. such words are seen to be used as, 'The king is being seen here.' Thereafter, when for locating the king specifically, the question arises, 'Who is the king?', then, after the other objects (which are not the king) are negated, there arises the conviction of the identity of the king with regard to the other person, viz the king, even though he is not seen. Therefore the meaning of, 'Such as I am, I merely know the subjects textually', is 'I am a

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knower of rites.' And all results of rites are subject to change. So, 'I am a knower of changes only', and 'I am not a knower of the Self' means 'I do not know the real nature of the Self.' Therefore indeed, it has been said, 'A person having a teacher knows' (VI.14.2), and this is supported by such Upaniṣadic texts as, 'That from which all speech returns' (Tai. II.4.1).

Hi, since; this scriptural knowledge *śrutam me*, has been heard by me; *bhagavat dṛśebhyaḥ*, from venerable persons like yourself; that *ātmavit*, a knower of the Self; *tarati*, goes beyond; *śokam*, sorrow, mental distress, i.e. the sense of unfulfilment. Therefore *bhagavaḥ*, O venerable sir; *saḥ aham*, such as I am; *śocāmi*, I am full of sorrow, I am ever under sorrow because of the sense of unfulfilment. *Bhagavān tārayatu*, may the venerable sir, take me; *tam mā*, who am such; *śokasya pāram*, to the other shore of the sea of sorrow, with the help of the raft of knowledge of the Self.' The meaning is, 'May you make me attain the conviction of fulfilment; make me attain fearlessness.'

Tam, to him who had said so; *uvāca ha*, he said: '*Yat vai etat*, all this whatsoever; *adhyagīṣṭhāḥ*, you have read—by 'reading' is implied comprehension of the meaning of what has been read—, whatever knowledge you possess; *nāma, eva etat*, this is all merely name, as stated in the Upaniṣadic text, 'All transformation has speech as its basis, and it is name only' (VI.4.4).

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या

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क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्स्वेति॥ ४॥

4. 'Name indeed is Ṛg-Veda, Yajur-Veda, Sāma-Veda, (and) Atharvaṇa the fourth. History and mythology which are the fifth Veda, grammar, the rites for the manes, mathematics, the subject of natural disturbances, mineralogy, logic, ethics, etymology, the subject of ancillary knowledge concerning the Vedas, the science of the elements, science of archery, astronomy, the science of serpents, the subject of fine arts—all this is but name. Meditate on name.'

Ṛg-veda, Ṛg-Veda; *yajur-veda*, Yajur-Veda, and others; *nāma vai*, are indeed names. *Nāma vai etat*, all this is but name. *Nāma upāssva*, meditate on name, thinking of it as Brahman. It is like people worshipping an image with the idea that it is Viṣṇu.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ ५॥ इति प्रथमः खण्डः॥ १॥

5. 'Anyone who meditates on name as Brahman, anyone who meditates on name as Brahman, acquires freedom of movement as far as the range of name extends.'

'O venerable sir, is there anything greater than name?'

'Surely there is something greater than name.' 'May the venerable sir, tell me that.'

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'Hear of the result one gets *saḥ yaḥ*, who; *nāma-brahma-iti upāste*, meditates on name as Brahman. *Yāvat nāmnaḥ gatam*, as far as the range of name extends, up to the range of that name; *tatra*, there, as far as the objects of name extend; *asya bhavati*, he acquires; *yathā kāmacāraḥ*, freedom of movement', just as a king has within his own domain. The repetition of, 'Anyone who meditates on name as Brahman' is to show the conclusion (of the section).

'*Bhagavaḥ*, O venerable sir, *asti nāmnaḥ bhūyaḥ*, is there anything greater than name', which is fit for being meditated on as Brahman?' This is the meaning.

Sanatkumāra said, '*Nāmnaḥ vāva bhūyaḥ asti*, there is surely something higher than name.'

Having been told so he (Nārada) said, 'If it is there, then *bhagavān tat me bravītu*, may the venerable sir, tell me that'.

SECTION 2

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयङ्गं चाहृदयङ्गं च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न

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साधु नासाधु न ह्रदयज्ञो नाह्रदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति॥ १॥

1. 'Speech is verily greater than name. It is speech indeed that makes known the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda the fourth, history and mythology which are the fifth Veda, grammar, the rites for the manes, mathematics, the subject of natural disturbances, mineralogy, logic, ethics, etymology, the subject of ancillary knowledge concerning the Vedas, the science of the elements, the science of archery, astronomy, the science of the serpents, the subject of fine-arts, heaven and earth, air and space, water and fire, gods and men, animals and birds, grass and trees, ferocious animals, creatures including worms, flies and ants, virtue and vice, truth and untruth, good and bad, pleasant and unpleasant. Indeed, if speech were not there, there would be no knowledge of virtue and vice, truth and falsehood, good and bad, pleasant and unpleasant. Surely speech makes all this known. Meditate on speech.'

Vāva, surely; *vāk*, speech, i.e. the organ of speech which has its location in eight places[1] beginning with the root of the tongue, and which articulates the letters. And letters are but names. Therefore *vāk*, speech; is said to be *bhūyasī*, greater; *nāmnaḥ*, than name. For, in the world it is seen that a cause is greater than its product. Just as a father is greater than his son, so is the case here.

How again is speech greater than name?

[1]The chest, throat, head, root of the tongue, tooth, nostrils, lips, and palate are the eight places of speech.

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In answer it is said: *Vāk vai ṛg-vedam vijñāpayati*, it is speech indeed that makes the Ṛg-Veda known by stating 'This is the Ṛg-Veda.' Similarly, 'it makes known the Yajur-Veda', etc. are to be explained as before. *Hṛdayajñam*, pleasant, dear to the heart. Opposite of it is *a-hṛdayajñam*, unpleasant.

Yat, if; *vai*, indeed; *vāk*, speech; *na abhaviṣyat*, were not there; then *na vyjñāpayiṣyat*, it would not have made known; *dharmam*, virtue etc. In the absence of speech there would be absence of study. In the absence of study there would be absence of hearing its meaning. In the absence of hearing, it would not have made known virtue etc. i.e. they would not have become known. Therefore *vāk vai*, speech indeed; *etat sarvam vijñāpayati*, makes all this known by uttering words. Hence speech is greater than name. Therefore *upāssva*, meditate; *vācam*, on speech as Brahman.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति द्वितीयः खण्डः॥ २॥

2. 'He who meditates on speech as Brahman, he who meditates on speech as Brahman, acquires freedom of movement as far as the range of speech extends.'

'O venerable sir, is there anything greater than speech?'

'Surely there is something greater than speech.'

'May the venerable sir tell me that.'

The remaining portion is to be explained as before.

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SECTION 3

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राꣳश्च पशूꣳश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति॥ १॥

1. 'Mind indeed is greater than speech. As a fist feels two Āmalakas, or two plums, or two Akṣas, similarly the mind perceives speech and name. When anyone thinks with the mind, 'Let me chant the *mantras*', then he chants; 'Let me perform rites', then he performs; 'Let me wish for sons and animals', then he desires them; 'Let me wish for this world and the next', then he desires them. Mind is indeed the Self. Mind is indeed the world. Mind is indeed Brahman. Meditate on the mind.'

Manaḥ, the mind, that internal organ which is possessed of the power of thinking; *bhūyaḥ*, is greater; *vācaḥ*, than speech. That indeed, when engaged in the act of thinking, impells speech to that which is to be spoken. Thereby speech becomes included in the mind. And that in which something is included, is greater than that (the latter) because of its (the former's) pervasiveness. *Yathā*, as in the world; *muṣṭiḥ anubhavati*, a fist feels; *dve āmalake*, two Āmalaka (*Emblic Myrobalan*) fruits; *vā*, or; *dve kole*, two plum

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fruits; *vā*, or; *akṣau*, two *Vibhītaka*[1] (Terminalia Belerica) fruits;—the fist covers the two fruits since they become included in the fist—*evam*, similarly; *manaḥ*, the mind; *anubhavati*, perceives; *vācam ca nāma ca*, speech and name, like Āmalaka etc. *Yadā*, when, at which time; *saḥ*, a person; *manasyati*, thinks; *manasā*, with the mind, with the internal organ—*manasyana*, means the intention to utter—.

How?

'*Mantrān adhīyīya*, let me chant, utter the *mantras*'; *atha*, then; having made this resolution to speak, *adhīte*, he chants. Similarly having made the resolution, '*Karmāṇi kurvīya*, let me perform rites'; *atha*, then; *kurute*, he performs. Having entertained this desire for acquisition, 'Let me get *putrān ca*, sons; *paśūn ca*, and animals'; *atha*, then; *icchate*, he wishes for them by engaging in the means for getting them. The idea is that he gets sons and others.

Similarly, 'Let me *iccheya*, wish for; *imam ca lokam*, this world; *amum ca*, and the other' by proper means; *atha*, then, by following the proper means for acquiring them; *icchate*, he gets it.[2] *Manaḥ hi ātmā*, mind is indeed the Self. Since the Self has agentship and enjoyership when the mind is there, but not otherwise, therefore it is said, 'The mind is indeed the Self.' *Manaḥ hi lokaḥ*, mind is indeed the world, since when the mind is there, the world and the means for its attainment exist. Since the mind is the world, therefore

[1]One of the three fruits which constitute Triphalā (Āmalaka, Harītaka, and Vibhītaka) used as a laxative.

[2]*Icchate* here means gets according to Śaṅkara.

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manaḥ hi brahma, the mind is Brahman. Since it is so, therefore *manaḥ upāssva*, you meditate on the mind.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति तृतीयः खण्डः॥ ३॥

2. 'Anyone who meditates on the mind as Brahman, anyone who meditates on the mind as Brahman, he gets freedom of movement as far as the range of the mind extends.'

'O venerable sir, is there anything greater than the mind?'

'There is indeed something greater than the mind.'

'May the venerable sir tell me that.'

'Anyone who meditates on the mind', etc. is to be explained as before.

SECTION 4

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि॥ १॥

1. 'Will indeed is greater than the mind. When anyone wills, then he thinks, then he utters speech. Then he impells that in the form of name(s). The *mantras* become united in name(s), and the rites in the *mantras*.'

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Saṁkalpaḥ, will; *vāva*, indeed; *bhūyān*, is greater than; *manasaḥ*, the mind. Like intention, will, i.e. determination after considering whether a thing is to be done or not to be done, also is a function of the internal organ. When a subject is determined after discrimination, then follows the thought (in the form of) the intention to perform.

How?

Yadā, when; *saṁkalpayate*, one wills, i.e. determines about a thing to be done, chooses thus: 'This is proper to do'; *atha*, then; *manasyati*, he intends, 'Let me chant the *mantras*', etc. *Atha*, then; *vācam īrayati*, he impells speech for the intonation of the *mantras*. And having made the resolution for uttering name(s), *īrayati*, he impells; *tam u*, that speech; *nāmni*, towards names. *Nāmni*, in name, i.e. in names in general; *mantrāḥ*, the *mantras*; *ekam bhavanti*, become united by taking the form of particular words, since the particular become included in the general. *Karmāṇi*, the rites; become united *mantreṣu*, in the *mantras*. The rites revealed by the *mantras* are performed. There can be no rite that has not been revealed by the *mantras*. Indeed, whatever rite comes into existence by having been revealed by the *mantras*, that[1] is enjoined by the Brāhmaṇa section (of the Vedas), thus: 'This is to be undertaken for this fruit'. Also, whatever origination of rites is seen in the

[1]In most readings of the commentary the expression *saṭkarma* (meaning good work) is used. Still we take *sat* to be a misreading for *tat*, because otherwise '*yat*, whatever', in the beginning of the sentence stands without its correlative *tat*, leaving the sentence incomplete.

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Brāhmaṇa portions, that is also an elaboration of the rites that have come into existence through the *mantras* themselves. For, in the Brāhmaṇa portion, no rite is seen to originate unless it has been revealed by the *mantras*. It is well-known in the world that the rites are enjoined in the *Trayī*. The word *Trayī* is the name for Ṛg-Veda, Yajur-Veda, and Sāma-Veda. And in the Atharvaṇa Upaniṣad (Muṇḍaka) it is said, 'The rites that the wise discovered in the *mantras*...' (Mu. I.2.1). Therefore it is reasonable to say that the rites becomes united in the *mantras*.

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि सङ्कल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषꣳ संक्लृप्त्यै वर्षं सङ्कल्पते वर्षस्य संक्लृप्त्या अन्नꣳ सङ्कल्पतेऽन्नस्य संक्लृप्त्यै प्राणाः सङ्कल्पन्ते प्राणानाꣳ संक्लृप्त्यै मन्त्राः सङ्कल्पन्ते मन्त्राणाꣳ संक्लृप्त्यै कर्माणि सङ्कल्पन्ते कर्मणाꣳ संक्लृप्त्यै लोकः सङ्कल्पते लोकस्य संक्लृप्त्यै सर्वꣳ सङ्कल्पते स एष सङ्कल्पः सङ्कल्पमुपास्स्वेति॥ २॥

2. 'Those things that are thus, have will as their one goal, are identified with will, are established on will. Heaven and earth willed. Air and space willed. Water and fire willed. Rain wills in accordance with their will. Food wills through the will of rainfall. The vital forces will in accordance with the will of food. The *mantras* will in accordance with the will of the vital forces. The rites will in accordance with the will of the *mantras*. The result (of rites) wills in accordance with the will of

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rites. Everything wills in accordance with the will of results. This as such is will. Meditate on will.

Tāni, those things; *ha vai*, which are indeed; *etāni*, thus—mind etc.; are *saṁkalpaeka-ayanāni*, have got will as the one goal—those that have *saṁkalpa*, will, as their *eka*, one, *ayana*, goal, destination, place of merger, are *saṁkalpaeka-ayanāni*; (and they) *saṁkalpātmakāni*, have identity with will at the time of their origination; (and) *saṁkalpe pratiṣṭhitāni*, are established on will during their existence. *Dyāvā-pṛthivī*, heaven and earth are seen to be motionless; as though *saṁklṛpatam*, they had willed (to be so). Similarly *vāyuḥ ca ākāśam ca*, air and space; *saṁkalpetām*, willed (to be so). These also made (such) a resolve as it were. Similarly *āpaśca tejaśca*, water and fire; *samakalpanta*, willed, because of which they are seen to be unchanging in their own nature.

Saṁklṛptyai, in accordance with the will; *teṣām*, of those—heaven, earth, etc.; *varṣam*, rain; *saṁkalpate*, wills, becomes effective. Similarly *saṁklṛptyai*, in accordance with the will; *varṣasya*, of rainfall; *annam saṁkalpate*, food wills, because food is produced from rain. *Saṁklṛptyai*, in accordance with the will of food; *prāṇaḥ*, the vital forces; *saṁkalpante*, will, because the vital forces are produced from food (and) they have food as their support. For there is the Upaniṣadic text, 'Food is the tether'[1] (Bṛ. II.2.1). *Saṁklṛptyai*, in accordance with their (of the vital forces) will; *mantrāḥ*, the *mantras*; *saṁkalpante*, will, because a person possessed of vitality can study the *mantras*, but not a weak

[1]As calf etc. are secured from mishap by being tethered, so life (vital force) is secured to the body with the help of food.

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one. *Saṁklṛptyai*, in accordance with the will; *mantrāṇām*, of the *mantras*; *karmāṇi*, the rites—Agnihotra etc.; *saṁkalpante*, will—the rites as revealed by the *mantras* become able to produce results when they are performed. Owing to them, *lokaḥ*, the result (of rites); *saṁkalpate*, wills. The meaning is that the results become effective through the association of rites and their performers. *Saṁklṛptyai*, in accordance with the will; *lokasya*, of the result (of rites); *sarvam*, everything, the whole world; *saṁkalpate*, wills for the immutability of its own nature. This whole world which is the culmination of the result (of rites), all that has will as the root. Therefore, *saḥ eṣaḥ saṁkalpaḥ*, will as such, is highly commendable. Therefore, after saying, '*Upāssva*, meditate; *saṁkalpam*, on will,' he (Sanatkumāra) speaks of the result accruing to the meditator.

स यः सङ्कल्पं ब्रह्मेत्युपास्ते क्लृप्तान्वै स लोकान्ध्रुवान् ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्सङ्कल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः सङ्कल्पाद्भूय इति सङ्कल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ ३॥ इति चतुर्थः खण्डः॥ ४॥

3. 'He who meditates on will as Brahman attains worlds as are indeed willed (by God); attains the immutable worlds by himself becoming immutable; attains the well-established worlds by himself becoming well-established; and attains the sorrowless worlds by himself becoming sorrowless. He who meditates on

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will as Brahman gets freedom of movement as far as the range of will extends.'

'O venerable sir, is there anything greater than will?'

'There is surely something greater than will.'

'May the venerable sir tell me that.'

Saḥ yaḥ, he who; *upāste*, meditates; *saṁkalpam*, on will as Brahman, with the idea that it is Brahman; *saḥ*, the man of knowledge; *abhisiddhyati*, attains these results; as are *klṛptān vai*, indeed willed, affirmed by God with the idea, 'Let this be the result of this person.' (He attains) *dhruvān*, the worlds which are immutable as compared with the absolutely mutable ones; *dhruvaḥ*, by himself becoming immutable. If the man attaining the result becomes himself impermanent, then the belief in the immutability of results (of rites) becomes useless. Therefore the meaning is that by becoming immutable (he attains) the worlds that are *pratiṣṭhitāḥ*, well-established, i.e. possessed of accessories of enjoyment, because it is seen that, by himself becoming well-established with the enjoyable things belonging to himself, he remains well-established along with animals, sons and others. Himself becoming *avyathamānaḥ*, sorrowless; (he attains) *avyathamānān*, worlds that are free from sorrow, free from fear of unfriendly people and others. This is the meaning.

Tatra, there; *bhavati*, occurs; *asya*, for him; *yathākāmcāraḥ*, freedom of movement; *yāvat*, as far as; *saṁkalpasya gatam*, the range of will—whatever is comprehended by will—, extends. (This is) so far as his own will extends, and not of others, because that would contradict the result stated later. 'He who meditates on will as Brahman', etc. is to be explained as before.

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SECTION 5

चित्तं वाव सङ्कल्पाद्भूयो यदा वै चेतयतेऽथ सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि॥ १॥

1. 'Intelligence indeed is greater than will. When one understands, then he wills, then he thinks, then he impells the organ of speech, and he impells that speech to utter name(s). The *mantras* become united in name, the rites in the *mantras*.'

Cittam, intelligence—the power of understanding a thing just at the time it presents itself, and the ability of ascertaining the purposes of objects of the past and the future; that *vāva*, indeed; is *bhūyaḥ*, greater; even than *saṁkalpāt*, will. How? *Yadā*, when; *cetayate*, one understands a thing present as, 'This is the thing that has presented itself thus'; *atha*, then; *saṁkalpayate*, he wills either to take it or reject it. 'Then he thinks', etc. are to be explained as before.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते चित्तꣳ ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति॥ २॥

2. 'These things that are such have intelligence alone as their goal, they originate from intelligence,

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and they remain established on intelligence. Therefore if a man, even though learned in many subjects, be unintelligent, then they speak of him thus, 'This one has verily ceased to exist. If this person knew or if he were learned, he would not have become unintelligent like this.' Then again, if a man of little learning possesses intelligence, then they desire to hear him. Of these, intelligence indeed, is the one goal, intelligence is the origin; intelligence is the basis. Meditate on intelligence.'

Tāni, these things counting from will and ending with the results of rites; *citta-eka-ayanāni*, have intelligence alone as their goal; *cittātmāni*, they originate from intelligence; *citte pratiṣṭhitāni*, they remain established on intelligence, etc. are to be explained as before.

Moreover, the greatness of intelligence is this: Since intelligence is the root of will etc. therefore if a man, *yadyapi*, even though; *bahuvit*, learned in many subjects, having acquired knowledge of many scriptures; *acittaḥ bhavati*, be unintelligent, be devoid of the understanding of objects just at the time they present themselves; then common people with wisdom *āhuḥ*, speak of him; thus, '*Na ayam asti*, this one has ceased to exist—although he exists, he is just like one non-existing.' They also say, 'Whatever scriptures etc. this one had learnt, had heard, even that is useless in his case.'

Why?

Yadi, if; *ayam*, this person; were *vidvān*, learned; he *na syāt*, would not have been; *acittaḥ*, unintelligent in

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this way. Therefore they say that whatever was heard by this one is as good as not heard. This is the meaning. *Atha*, then again; even *yadi*, if; *alpavit*, a man of little learning; *cittavān bhavati*, is possessed of intelligence; *uta*, then; *tasmai*, in the case of him who is of this kind; they *śuśrūṣante*, desire to hear him; *eva*, verily for understanding whatever he utters. For this reason also, *cittam*, intelligence; is *hi*, indeed; *eka-ayanam*, the one goal of will, etc.—is to be explained as before.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्ध्रुवान् ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ ३॥ इति पञ्चमः खण्डः॥ ५॥

3. 'He who meditates on intelligence as Brahman attains worlds that are attainable by intelligence; attains the immutable worlds by himself becoming immutable; attains the well-established worlds by himself becoming well-established; and attains the sorrowless worlds by himself becoming sorrowless. He who meditates on intelligence as Brahman gets freedom of movement as far as the range of intelligence extends.'

'O venerable sir, is there anything greater than intelligence?'

'There is surely something greater than intelligence.'

'May the venerable sir tell me that.'

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Cittān, objects acquired by the qualities of an intelligent person. '*Saḥ*, he; who *upāste*, meditates; on *cittam*, intelligence, attains permanent worlds', etc. has already been explained.

SECTION 6

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाꣳशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादाꣳशा इवैव ते भवन्ति ध्यानमुपास्स्वेति॥ १॥

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति षष्ठः खण्डः॥ ६॥

1–2. 'Meditation is indeed greater than intelligence. The earth is meditating as it were. The intermediate space is meditating as it were. The heaven is meditating as it were. Waters are meditating as it were. Mountains are meditating as it were. The gods and human beings are meditating as it were. Therefore those among human beings who attain greatness here, they verily appear to have acquired a portion of the result of meditation. Then again, those who are small, quarrelsome, jealous, and slanderous. On the other hand,

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those who have influence over others, they appear to have acquired a portion of the result of meditation. Meditate on meditation.'

'He who meditates on meditation as Brahman, he who meditates on meditation as Brahman, gets freedom of movement as far as the range of meditation extends.'

'O venerable sir, is there anything greater than meditation?'

'There is surely something greater than meditation.'

'May the venerable sir tell me that.'

Dhyānam, meditation; is *vāva*, indeed; *bhūyaḥ*, greater; *cittāt*, than intelligence. Meditation means an unchanging current of ideas with regard to deities etc. as presented by scriptures, which is not interrupted by ideas of a different kind, (and) which is referred to by people as concentration. And the greatness of meditation is evident from its results. How? As a yogi becomes motionless after attaining results of his meditation, similarly the unmoving *pṛthivī*, earth; is seen to be *dhyāyati*, meditating; *iva*, as it were. *Antarikṣam*, the intermediate space; *dhyayati*, is meditating; *iva*, as it were, etc.—to be explained similarly. *Devamanuṣyāḥ* (means) gods and human beings, or human beings who are comparable to gods. The idea is that human beings who are possessed of the qualities of control of physical organs etc. do not give up their divine nature.

Since meditation has got such a speciality, *tasmāt*, therefore; *ye*, they; who *iha*, in this world; *manuṣyāṇām*, among human beings themselves; *prāpnuvanti*,

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attain; *mahattām*, greatness through wealth, learning or virtue, i.e. they who acquire the means of greatness, such as wealth etc.; *te*, they; *bhavanti*, become; *iva*, as it were; *dhyāna-āpāda-aṁśāḥ*, possessed of a share of meditation. The word *āpāda* means the attainment of the result of meditation; and *aṁśa* means a share, a part, some portion. The meaning is that they verily seem to have acquired a portion of the result of meditation. They seem to be immovable, unlike small people. *Atha*, then again; those who are *alpāḥ*, small, who have not acquired even a little of greatness based on riches etc., who are the opposite of the former; they become *kalahinaḥ*, quarrelsome; *piśunāḥ*, jealous, finding fault with others; and *upavādinaḥ*, slanderous, i.e. apt to speak ill of others in their very presence. *Atha*, on the other hand; *ye*, those who have acquired greatness due to wealth etc., such as imparters of knowledge, kings, lordly people and others; *te*, they; *prabhavaḥ*, have influence over others. *Te*, they; *dhyānā-pāda-aṁśāḥ*, are possessed of a share of meditation; *iva*, as it were, etc. has already been explained. Therefore, the greatness of meditation is seen from its results. Hence it is greater than intelligence. 'Therefore *upāssva*, meditate on that', etc. has already been explained.

SECTION 7

• विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं

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वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञाननैव विजानाति विज्ञानमुपास्स्वेति॥ १॥

1. 'Understanding is indeed greater than meditation. Through understanding one verily knows Ṛg-Veda, Yajur-Veda, Sāma-Veda, and Atharva-Veda the fourth one. History and mythology which form the fifth Veda, grammar, the rites for the manes, mathematics, the subject of natural disturbances, mineralogy, logic, ethics, etymology, the subject of ancillary knowledge concerning the Vedas, science of the elements, science of archery, astronomy, science of serpents, the subject of fine arts, heaven, earth, air, space, water, fire, gods, men, animals, birds, grass, trees, ferocious animals, worms, flies, and creatures including ants, virtue and vice, truth and untruth, good and bad, pleasant and unpleasant, food and drink, this world and the other, are all verily known through understanding alone. Meditate on understanding.'

Vijñānam, understanding (the meaning of scriptures); *vāva*, is indeed; *bhūyaḥ*, greater; *dhyānāt*, than meditation. *Vijñānam* means the knowledge of the subjects presented by the scriptures. Being the cause of meditation, it is greater than meditation.

And in what is its greatness? That is being answered.

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Vāva, verily; *vijñānena*, through understanding; *vijānāti*, one knows; *ṛg-vedam*, Ṛg-Veda as 'This is Ṛg-Veda which is a valid means of knowledge, and the knowledge of the meaning of which is the cause of meditation'. Similarly are to be explained *yajur-vedam* etc. Moreover, *vijñānena eva*, through understanding alone; *vijānāti*, he knows; *paśūn*, animals etc.; *dharmam ca adharmam*, virtue and vice determined by the scriptures; *sādhu ca asādhu*, good and bad as accepted by people or the Smṛtis, and all things that do not come within the range of vision. Hence it is reasonable that understanding is greater than meditation. Therefore, *upāssva*, meditate; on *vijñānam*, understanding.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकान् ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति सप्तमः खण्डः॥ ७॥

2. 'He who meditates on understanding as Brahman, he who meditates on understanding as Brahman, surely wins the worlds possessed of understanding and knowledge. He gets freedom of movement as far as the range of understanding extends.'

'O venerable sir, is there anything greater than understanding?'

'There is surely something greater than understanding.'

'May the venerable sir tell me that.'

Hear of the result of meditation for one who is

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possessed of understanding. *Abhisidyati*, he wins; *lokān*, the worlds; *vijñānavataḥ*, possessed of understanding, in which understanding exists; and are *jñānavataḥ*, possessed of knowledge. *Vijñānam* is the understanding of subjects presented by scriptures, while *jñānam* means proficiency in other subjects. The idea is that he attains worlds inhabited by people having understanding and knowledge. 'As far as the range of understanding extends', etc. is to be explained as before.

SECTION 8

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरञ्जपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गापिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ १ ॥

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

1–2. 'Strength is surely greater than understanding. One strong man causes to tremble even a hundred

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people with understanding. When one becomes strong then he rises up. Rising up, he serves. Serving, he sits near. Sitting near, he becomes an observer, a hearer, a thinker, a knower, a doer, and a man of understanding. It is through strength indeed that the earth stands. Through strength the intermediate-space stands. Through strength heaven stands. Through strength mountains stand. Through strength gods and human beings stand. Through strength animals also stand, as also the birds, grass and trees, ferocious animals, down to insects, flies, and ants. The world stands through strength. Meditate on strength.

'He who meditates on strength as Brahman, he who meditates on strength as Brahman, gets freedom of movement as far as the range of strength extends.'

'O venerable sir, is there anything greater than strength?'

'Surely there is something greater than strength.'

'May the venerable sir tell me that.'

Balam, strength; *vāva*, is surely; *bhūyaḥ*, greater; *vijñānāt*, than understanding. By strength is meant the ability of the mind to understand an object of knowledge, which arises from the use of food. This is in accordance with the Upaniṣadic text, 'Owing to fasting Ṛg-Veda etc. do not come to my mind' (VI.7.2). Even in the body, that (strength) itself is the ability to rise up etc. since *ekaḥ balavān*, one strong creature; *akaṁpayate*, causes to tremble; even a hundred *śataṁ api*; *vijñānavatām*, men of understanding, just as a mad elephant makes even a hundred persons gathered together tremble. Since strength arises thus from the use

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of food, therefore *yadā*, when; *saḥ*, he, a man; becomes *balī*, strong by having strength; *atha*, then; *bhavati*, he becomes; *utthātā*, an agent of rising—he rises up; *uttiṣṭhan*, having risen up; *paricaritā bhavati*, he serves, becomes an agent for serving; *upasattā bhavati*, he sits near them, i.e. becomes close and dear to them. *Upasīdan ca*, and having come close; *draṣṭā bhavati*, he becomes an observer, he attentively observes his teacher or any other instructor. And thereby *śrotā bhavati*, he becomes the hearer of whatever they say. Then, *mantā bhavati*, he begins to think rationally thus, 'This thing that has been said by them is logical.' And by thinking, *boddhā bhavati*, he becomes a knower that, 'This is such indeed.' Then, having ascertained thus, *kartā bhavati*, he becomes a performer of what they say. *Vijñātā bhavati*, he becomes a man of understanding, i.e. he expeŗiences the result of (performing) that act. Moreover, this is the greatness of strength: Through strength indeed the earth stands. This and other portions are easy to understand.

SECTION 9

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दश रात्रीर्नाश्नीयाद्यद्यु ह जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति॥ १॥

1. 'Food indeed is greater than strength. Therefore, should a man not eat for ten nights, then, if he happens to live he becomes unable to see, hear, reflect, know,

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perform, understand. Then, on receiving food he becomes able to see, hear, reflect, know, perform and understand. Meditate on food.'

Annam, food; *vāva*, is indeed; *bhūyaḥ*, greater; *balāt*, than strength, because it is the cause of strength. How does food become the cause of strength? That is being said. Since food is the cause of strength, therefore *yadyapi na aśnīyāt*, should a man not eat for ten nights, he dies through the loss of strength acquired from the use of food. If he does not die, *yadi u ha jīvet*, if he happens to live on—for people are seen to live even for a month without eating—, or even if he lives; *adraṣṭā bhavati*, he becomes unable to see even his teacher. As a consequence of that *aśrotā bhavati*, he becomes unable to hear etc. as opposed to how he did earlier. *Atha*, then, when a man remains without eating for many days and becomes unable to perform such acts as seeing etc.; and afterwards *annasyāyī*, becomes a receiver of food (he becomes able to see etc.). The word *āyaḥ* means coming. So, coming of food means getting food. He who has that becomes a receiver of food. The word *āyai* has been used by a change of letter. Again, even if the reading be *annasya āyā*, then also the meaning is the same because such acts like seeing etc. are heard (mentioned in the Upaniṣads). For it is seen that the ability to see etc. comes from the use of food, but not so when it is not received. Therefore *annam upāssva*, meditate on food.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य

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यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्धाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति नवमः खण्डः॥ ९॥

2. 'He who meditates on food as Brahman attains the worlds which are verily full of food and full of water. He who meditates on food as Brahman gets freedom of movement as far as the range of food extends.'

'O venerable sir, is there anything greater than food?'

'Surely there is something greater than food.'

'May the venerable sir tell me that.'

And the result is, *saḥ abhisidhyati*, he attains; *lokān*, the worlds; which are *vai*, verily; *annavataḥ*, full of, abundant in food; and *pānavataḥ*, abundant in water, since food and water are ever-associated. The rest is to be explained as before.

SECTION 10

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप उपास्स्वेति॥ १॥

1. 'Water indeed is greater than food. Therefore

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when there is lack of abundant rainfall, creatures are in agony (thinking) that, "Food will be scarce." Again, when there is abundance of rainfall the creatures become joyous thinking, "Food will be plentiful." Water indeed is all these that have forms. That which is this earth, that which is the intermediate-space, that which is heaven, those which are mountains, those who are gods and human beings, and those which are animals and birds, grass, trees, ferocious animals, worms, flies and creatures including ants—, it is water that has taken all these forms. Meditate on water.'

Āpaḥ, water; *vāva*, is indeed; *bhūyaḥ*, greater; *annāt*, than food because it is the cause of food. Since this is so, therefore *yadā*, when; *suvṛṣṭiḥ na bhavati*, there is lack of abundant rainfall, rainfall which is beneficial to crops; then, *prāṇāḥ*, creatures; *vyādhīyante*, are in agony. Why? That is being answered:

Iti, (thinking) that, 'In this year, *annam kanīyaḥ bhaviṣyati*, food will be scarce for us.'

Atha, again; *yadā*, when; *suvṛṣṭiḥ bhavati*, there is abundance of rainfall; then *prāṇāḥ*, creatures; *bhavanti*, become; *ānandinaḥ*, joyous, happy, merry, *iti*, (thinking) that; '*Annam bahu bhaviṣyati*, food will be abundant.' Because food that has form grows from water; therefore *āpaḥ eva imāḥ mūrtāḥ*, water indeed is all these that have forms; it has taken the shapes of different things. *Yā iyam pṛthivī*, that which is this earth; *yat antarikṣam*, that which is the intermediate-space; *—imāḥ*, these and others are indeed water that has taken forms. Therefore *apaḥ upāssva*, meditate on water.

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स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्काम्ांस्तृप्तिमान्भवति यावदपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति दशमः खण्डः॥ १०॥

2. 'He who meditates on water as Brahman attains all desirable things and gets contentment. He who meditates on water as Brahman gets freedom of movement as far as the range of water extends.'

'O venerable sir, is there anything greater than water?'

'Surely there is something greater than water.'

'May the venerable sir tell me that.'

The result is that, *saḥ yaḥ apaḥ brahma iti upāste*, he who meditates on water as Brahman; *āpnoti*, attains; *sarvān kāmān*, all desirable things, i.e. things which have shapes. And he becomes contented by meditating on water because contentment arises from water. The rest is to be explained as before.

SECTION 11

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभित पति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराहरादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्स्वेति॥ १॥

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1. 'Fire is indeed greater than water. That indeed which is such, heats up the intermediate-space by taking up air as its support. Then people say, "It is heating up", "It is burning", "It will surely rain". It is verily that fire which, having revealed itself earlier, creates water. In the form of roars of thunder, that fire which is such, travels along with lightning flashes that shoot upward or zigzag. Therefore they say, "Lightning is flashing", "It is roaring", 'It will surely rain". It is verily fire which, having first revealed itself, creates water. Meditate on fire.'

Tejaḥ, fire; *vāva*, is indeed; *bhūyaḥ*, greater; *adbhyaḥ*, than water, since fire is the cause of water.

How is it the cause of water? That is being said.

Since fire is the source of water, therefore it is indeed *tat*, that fire; *vai etat*, which is such; which *vāyum āgṛhya*, taking up air as its support, making air motionless through its own might; *ākāśam abhitapati*, heats up the intermediate-space. When the fire, by spreading over the whole sky, heats it up, *tadā*, then; the common people *āhuḥ*, say; '*Niśocati*, it is heating up the world slightly; *nitapati*, it is burning the bodies. Therefore *varṣiṣyati vai*, it will surely rain.' It is well-known in the world that a person who notices the presence of a cause knows the effect will follow. It is *tejaḥ eva tat*, that fire indeed; which *pūrvam darśayitvā*, having revealed itself earlier as manifest; *atha*, then; *apaḥ sṛjate*, creates water. Therefore fire is greater than water by virtue of its creating water. Moreover, there is another fact. In the form of roaring thunder *tat*, that fire itself; *etat*, which is such, becomes the cause of rainfall. How?

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Āhrādāḥ, roars of thunder; *caranti*, travel; *saha*, along with; *vidyudbhiḥ*, the lightning flashes; that *ūrdhvābhiḥ*, shoot upward; or *tiraścībhiḥ*, zigzag.

Tasmāt, therefore, by seeing that; the common people *āhuḥ*, say; '*Vidyotate*, lightning is flashing; *stanayati*, it is roaring; *varṣiṣyati vai*, it will surely rain', etc. has already been explained. Therefore *tejaḥ upāssva*, meditate on fire.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इत्येकादशः खण्डः॥ ११॥

2. 'He who meditates on fire as Brahman surely becomes resplendent. He attains worlds that are resplendent, full of light and free from darkness. He who meditates on fire as Brahman gets freedom of movement as far as the range of fire extends.'

'O venerable sir, is there anything greater than fire?'

'Surely there is something greater than fire.'

'May the venerable sir tell me that.'

The result of meditation on that fire is *tejasvī vai bhavati*, he surely becomes resplendent. And *abhisidhyati*, he attains; *lokān*, worlds; that are *tejasvataḥ*, resplendent; *bhāsvataḥ*, full of light; and *apahatatamaskān*, free from darkness, free from darkness of external and internal ignorance etc.[1]

The meaning of the remaining portion is easy.

[1]i.e. free from darkness outside, and ignorance, attraction, repulsion etc. within the mind.

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SECTION 12

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति॥ १॥

1. 'Space indeed is greater than fire. Both the sun and the moon, lightning, stars, and fire (exist in space). One calls through space, hears the call through space, hears (the words of another) through space, sports[1] in space, does not rejoice in space, takes birth in space, and grows towards space. Meditate on space.'

Ākāśaḥ, space; *vāva*, is indeed; *bhūyān*, greater; *tejasaḥ*, than fire. Since space is the cause of fire associated with air, air has been spoken of in the text, 'Taking up air as its support' (VII.xi.1). Hence air is not spoken of here separately from fire. In the world a cause is seen to be greater than its effect, as earth is greater than pots etc. Similarly space is the cause of fire associated with air, and hence it is greater than that.

How?

Ākāśe vai, in space indeed; exist *ubhau*, both; *sūryacandramasau*, the sun and the moon which are forms of fire. And *agniḥ*, fire, which are forms of light. Whatever becomes included in another thing is small. The other is greater.

[1]'Sport' here is used in the sense of enjoyment, in general, with others.

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Moreover, one *āhvayati*, calls another through space; and the other who is called *śṛṇoti*, hears; *ākāśena*, through space. Words uttered by one are *pratiśṛṇoti*, heard by another; *ākāśena*, through space. *Ramate*, one sports; *ākāśe*, in space with another. Similarly, one does not rejoice in space when one's wife and others die. *Ākāśe jāyate*, one is born in space, and not in any place already occupied by a formed thing. Similarly, sprouts etc. *abhijāyate*, grow towards; *ākāśam*, space, but not in the opposite direction. Therefore *ākāśam upāssva*, meditate on space.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसम्बाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति द्वादशः खण्डः॥ १२॥

2. 'He who meditates on space as Brahman, attains the worlds that are full of space, full of light, without obstruction, and vast. He who meditates on space as Brahman, gets freedom of movement as far as the range of space extends.'

'O venerable sir, is there anything greater than space?'

'Surely there is something greater than space.'

'May the venerable sir tell me that.'

Hear the result: That man of knowledge *abhisidhyati*, attains; *lokān*, worlds; which are *ākāśavataḥ*, full of space, extensive; *prakāśavataḥ*, full of light, since

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space and light are ever-associated; *asambādhān*, which are without-obstruction. *Saṁbādhanam* means *saṁbādhaḥ*, obstruction, causing suffering to one another. *Asaṁbādhān* means (worlds) free from them. *Urugāyavataḥ*, vast, with a vast expanse. The meaning of 'as far as the range of space extends' has already been explained.

SECTION 13

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कञ्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्स्वेति॥ १॥

1. 'Memory is indeed greater than space. Therefore, even if many people who do not have memory sit together, surely they will not hear, think of, and know anyone. Should they indeed have memory, then they would hear, thereafter they would think, then they would know. Through memory indeed one recognizes one's son, through memory the animals. Meditate on memory.'

Smaraḥ, (which) is the same as *smaraṇam*, a function of the internal organs; *vāva*, is surely; *bhūyaḥ*, greater; *ākāśāt*, than space. The words *ākāśāt bhūyaḥ* should be understood as *ākāśāt bhūyān* by changing the gender (since *smara* is of masculine gender). Space and all other things become meaningful when the recollector has his memory, because they are meant for the

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enjoyment of a man of memory. When there is no memory, even an existing thing surely becomes non-existent because there is absence of any purpose to be served by its existence. Moreover, when there is no memory, it is not possible to know even the existence of space etc. Hence is the greatness of memory over space.

Since the greatness of memory is obvious in the world, therefore *yadyapi*, even if; *bahavaḥ*, many people who have assembled; *āsīran*, sit together in one place; (and) although sitting there, if they happen, *na smarantaḥ*, not to remember even one another's talk; *te*, they; *na eva*, will surely not; *śṛṇuyuḥ*, hear; *kañcana*, any; *śabdam*, word; similarly *na manvīran*, they will not think. They can think only if they happen to remember what is to be thought of. They will not think owing to absence of memory. So also *na vijānīran*, they will not know. *Yadā*, should they; *vāva*, indeed; *smareyuḥ*, remember what is to be thought of, recognised and heard; *atha*, then; *śṛṇuyuḥ*, they would hear; *atha*, thereafter; *manvīran*, they would think; *atha*, then; *vijānīran*, they would know. Similarly, through memory indeed one recognizes his sons as, 'These are my sons.' *Smareṇa paśūn*, through memory (one recognizes) the animals. Therefore *smaram upāssva*, meditate on memory because of its greatness.

स यः ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति त्रयोदशः खण्डः॥ १३॥

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2. 'He who meditates on memory as Brahman, he who meditates on memory as Brahman gets freedom of movement as far as the range of memory extends.'

'O venerable sir, is there anything greater than memory?'

'Surely there is something greater than memory.'

'May the venerable sir tell me that.'

The other portion has already been explained.

SECTION 14

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राꣳश्च पशूꣳश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति॥ १॥

1. 'Hope is indeed greater than memory. Enthused by hope the memory recites the *mantras*, performs the rites, wishes for sons and animals, wishes for this world and the other world. Meditate on hope.'

Āśā, hope; is *vāva*, indeed; *bhūyasī*, greater; *smarāt*, than memory. Hope is the expectation of something that has not been acquired. That which people call by such synonimous terms as hope, thirst, and desire, is greater than memory.

How?

Because, through hope residing in one's internal organ, one recollects the thing to be remembered. Remembering the form of the object of hope, a man becomes identified with memory. Therefore *āśeddhaḥ*, being enthused by hope, being identified with memory; one *adhīte*, recites; *mantrān*, the *mantras*, Ṛk etc.

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by recollecting them. After reciting them, and learning their meaning and the injunctions from the Brāhmins[1]; *karmāṇi kurute*, one performs the rites, indeed with the hope of getting their results. And *icchate*, one wishes for; *putrān ca paśūn ca*, sons and animals which are results of rites. It is through hope indeed that one undertakes the means of their attainment. *Ca*, and; remembering *imam lokam*, this world, being verily enthused by hope; one *icchate*, desires it along with the means of acquiring the world[2]. And remembering *amum lokam*, that world, being enthused by hope; one *icchate*, wishes to get it, by undertaking the means of its attainment. In this way, this world, consisting of things beginning from memory and space and ending with name, and tied together by the rope of hope, keeps on moving like a wheel in relation to every creature. Hence is the superiority of hope even over memory. Therefore *āśām upāssva*, meditate on hope.

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ २॥ इति चतुर्दशः खण्डः॥ १४॥

2. 'Anyone who meditates on hope as Brahman, all his desires become enriched by hope, and his prayers

[1] *Brāhmaṇebhyaḥ* may also mean 'from the Brāhmaṇa portion of the Vedas'.

[2] i.e. acquiring objects of enjoyment in this world.

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become unfailing. He who meditates on hope as Brahman gets freedom of movement as far as the range of hope extends.'

'O venerable sir, is there anything greater than hope?'

'Surely there is something greater than hope.'

'May the venerable sir tell me that.'

Hear the result that one gets, who meditates on hope as Brahman. By hope, when meditated on for ever, *sarve kāmāḥ*, all desires of that meditator; *samṛdhyanti*, become enriched, attain prosperity. And all his *āśiṣaḥ*, prayers; *amoghā bhavanti*, become unfailing. The meaning is that, all that he prays for become unfailingly fulfilled. 'As far as the range of hope extends', etc. is to be explained as before.

SECTION 15

प्राणो वाव आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः॥ १॥

1. Vital force is surely greater than hope. As spokes are inserted in a hub, similarly are all things inserted in this vital force. The vital force moves with the help of the vital force. The vital force imparts vital force to the vital force. The vital force indeed is the father, the vital force is the mother, the vital foce is the brother, the

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vital force is the sister, the vital force is the teacher and the vital force is the Brāhmin.

Beginning with name and ending with hope, all things that are arranged successively as greater and greater from the point of view of cause and effect, and source and product, (and) which have their existence due to memory, and are held together by the rope of hope just as a stem of a lotus is by the fibres—, they are in every way inserted in the vital force. And by that vital force which pervades everything internally and externally, and which is like a string, all things are strung and held together like gems in a string. That vital force which is such, is *vai*, surely; *āśāyā bhūyān*, greater than hope.

How does it have the greatness?

This is being answered with the help of an illustration by way of confirming that greatness. In the world, *yathā vai arā*, as indeed the spokes of the wheel of a chariot; *samarpitāḥ*, are inserted, fixed; *nābhau*, in the hub, (of the wheel) of the chariot; *evam*, similarly; (all things have been fixed) *asmin prāṇe*, on this chief vital force in the body, on the conscious self[1], which is of the form of the aggregate of the subtle body[2], and into which the supreme Deity has entered in the form of an

[1]Though the vital force is the limiting adjunct of the individual soul, it is here spoken of as identical with the individual soul. (See Ā. G.)

[2]The Sūtrātmā or Hiraṇyagarbha, appearing in the individual being, as the aggregate of the subtle body consisting of five vital forces, five sense organs, five organs of perception, mind and intellect.

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individual soul, like the reflection in a mirror, for manifesting names and forms. And it is the same vital force which is the manager of God, like the minister of a king, as is stated in the Upaniṣadic text, ' "On whose departure (from the body) shall I too depart, and on whose continuance in the body shall I too continue?"—thinking thus, He created the vital force' (Ke.VI.3). And that same vital force follows God like a shadow. In the Kauṣītaki Upaniṣad we have, 'As the spokes of a wheel are fixed to the hub, as the spokes are fixed on the nave, in the same way, particular objects[1] are fixed on particular perceptions[2], and the particular perceptions are fixed on the vital force. That vital force itself is the conscious Self' (III.8). Hence, into this vital force *sarvam*, all things as described, are inserted. Therefore this vital force is not dependent on others. *Prāṇaḥ*, the vital force; *yāti*, moves; *prāṇena*, with the help of the vital force, by its own force. Its ability to move etc. is not derived from anything else. This is the meaning. All distinct things such as action, accessories, and results are nothing but the vital force. They do not exist outside the vital force. This is the meaning of the context. *Prāṇaḥ prāṇam dadāti*, the vital force transmits vital force, i.e. whatever it transmits is identical with itself, and to whatever it is given, that is also the vital force itself. Hence, the person who is called 'father' etc. is also the vital force.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं

[1]Particular objects such as sound etc. and earth etc.

[2]Particular perceptions are perceptions of sound etc. or organs that give rise to such perceptions.

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वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह धिक्त्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति॥ २॥

2. 'If anyone should use any word that appears improper to his father, or mother, or brother, or sister, or teacher, or to a Brāhmin, to him they say, 'Fie on you', 'You are indeed a patricide', 'You are indeed a matricide', 'You are indeed a fratricide', 'You are indeed a murderer of your teacher', 'You are indeed a murderer of a Brāhmin.'

How do the words 'father' etc. give up their well-known meanings and denote the vital force? The answer is that the words 'father' etc. are used with regard to a father and others so long as the vital force exists in them, and (those words) are not used when the vital force departs.

How does that occur? That is being answered. *Yadi*, if; *saḥ*, he, anyone whosoever; *pratyāha*, should speak to anyone among the father and others; *kiñcit*, anything; *bhṛśam iva*, which appears improper, along with the word 'you'[1]; then the conscientious bystanders *āhuḥ*, say; *enam*, to this one; '*Dhik tvā astu*, fie on you. *Pitṛhā vai tvam*, you are indeed a patricide, a killer of your father', etc.

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषन्दहेन्नेवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति॥ ३॥

[1]Instead of such respectable words as *bhavān*, venerable sir!

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3. 'Again, if he should burn them after the departure of their lives, by heaping and separating their limbs with a spear, they will surely not say to him, 'You are a patricide', 'You are a matricide', 'You are a fratricide', 'You are a murderer of the teacher', 'You are a murderer of a Brāhmin'. '

Atha, again; *dahet*, if he should burn; *enān*, these very ones; *utkrāntaprāṇān*, when their life has departed, when they have left the body; *samāsam*, by heaping; and *vyatiṣan*, separating their limbs; *śūlena*, with a spear—even when he does such a very cruel act with regard to those very bodies during the burning characterised by heaping and separating the limbs; *ha eva enam brūyaḥ*, they will not surely say to this one; '*Pitṛahā*, you are a patricide', etc. Therefore by the method of agreement and difference, it is known that even this person who is called father etc. is verily the vital force.

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत॥४॥ इति पञ्चदशः खण्डः॥१५॥

4. 'The vital force itself indeed becomes all these. Anyone who is such, seeing thus, reflecting thus, and knowing thus, transcends all in his speech. Should anyone say to him, "You are transcending the limits in your speech", he should say, "Yes, I am transcending." He need not hide.'

Therefore *prāṇaḥ*, vital force; *hi eva*, itself indeed; *bhavati*, becomes; *sarvāṇi*, all; *etāni*, these—father and

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others, and all those that move and do not move. *Saḥ vai eṣaḥ*, anyone who is such, who knows the vital force; *evam paśyan*, seeing thus in the manner described, perceiving thus from the result (of meditation); *evam manvānaḥ*, reflecting thus, reflecting with the help of reason; *evam vijānan*, knowing thus, i.e. arriving at the certitude 'This is really so', with the help of reasoning—because the meaning of scriptures becomes convincing when associated with reflection and realisation; hence, knowing thus, *ativādī bhavati*, he transcends all in his speech. The meaning is that he becomes capable of speaking by transcending all things starting from name and ending with hope. *Tam cet brūyuḥ*, should they tell him, the transcender, who, in all his words, always speaks of the vital force as existing by transcending everything beginning from name and ending with hope—if they should speak to him, to the man who indeed speaks of himself as the vital force of all the things in the world counting from Brahmā to a clump of grass, '*Ativādī asi*, you are transcending the limits in your speech'; *brūyāt*, he should say; 'Yes, *ativādī asmi*, I am transcending all in speech.' *Na apahnuvīta*, he need not hide. Why indeed should he hide, since he has realized the vital force, the Lord of all, to be identified with himself as, 'I am this (vital force)'.

SECTION 16

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति॥ १॥ इति षोडशः खण्डः॥ १६॥

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1. 'But this one indeed transcends in speech, who transcends by virtue of realisation of Truth.'

'O venerable sir, such as I am, I want to transcend in speech by virtue of realisation of Truth.'

'Truth indeed has to be sought for realisation.'

'Venerable sir, I seek for the realisation of Truth.'

He, Nārada who was such, having heard of that vital force, which transcends everything and which is the Self of all, to be identified with his own Self, stopped by thinking that there is nothing beyond this, so that he did not ask as he had done before, 'O venerable sir, does anything exist which is greater than the vital force?'

Having found him (Nārada) satisfied by knowing, in this way, this Brahman which is an unreal transformation, and thus fallen short of the highest success but yet thinking of himself as capable of transcending in speech by virtue of realisation of the highest Truth, the venerable Sanatkumāra said to his competent disciple by drawing him away from that particular false notion:

'But this one indeed, of whom I shall speak, transcends in speech; in reality, the knower of the vital force does not transcend in speech.' His transcendence in speech is in relation to names etc. only. But he is the (real) transcender in speech, who knows the highest Truth beyond all things and called the Infinite.

Hence he says:

'*Eṣaḥ tu vai ativadati*, but this one indeed transcends in speech; *yaḥ*, who; *satyena ativadati*, transcends through Truth, by virtue of the realisation of highest Truth.'

'Bhagavaḥ, O venerable sir; *saḥ aham*, such as I am,

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who have taken refuge in you; *satyena ativadāni*, I want to transcend in speech by virtue of realisation of Truth. May the venerable sir direct me in such a way that I may be able to transcend in speech by virtue of realisation of Truth.' This is the intention.

'If you want to transcend in speech in this way, then *satyam tu eva*, Truth itself; *vijijñāsitavyam*, should be sought for realisation.'

Having been told so, Nārada said, 'Let it be so. In that case, *bhagavaḥ*, venerable sir; from you *satyam vijijñāse*, I seek for the realisation of Truth, to know It fully.'

SECTION 17

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति॥ १॥ इति सप्तदशः खण्डः॥ १७॥

1. 'When indeed one understands, then one speaks the Truth. Without understanding one cannot speak the Truth. It is only by understanding that one speaks the Truth. Understanding, however, has surely to be sought after.'

'O venerable sir, I seek after understanding.'

Yadā, when; *vai*, indeed; *vijānāti*, one understands Truth in its reality, as 'This is true in the highest sense', then by giving up untruth, the totality of transformations depending on speech, he realises that the only

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Truth is that Existence which pervades all transformations. And *atha*, then; whatever he speaks, *vadati*, he speaks; of that *satyam*, Truth only.

Objection: Is not transformation also true, because another Upaniṣad says, 'Name and form are truth; (so) this vital force is covered by them' (Bṛ. I.6.3), and 'The organs are true, and this (the vital force) is the truth of those organs' (Bṛ. II.1.20).

Reply: It is true that in another Upaniṣad transformation has been stated as being true, but that has not been said from the point of view of the supreme Reality.

What then?

The word Truth (*satyam*) has been used by way of stating that whatever is an object of the senses is *sat*, directly perceived, and whatever is not is *tyat*, not directly perceived. And what is intended is that the realisation of the supreme Reality can be achieved through them. And it has also been said that 'the organs are true, and of them this (the vital force) is the truth.' Here also the intention is the same. But in the present context the specially intended meaning is this: By drawing away Nārada from the belief that the knowledge of vital force is the same as the knowledge of the supreme Truth, I shall make known to him that which is called the Infinite and which is the supreme Reality identical with Existence.

Na avijānan satyam vadati, without understanding one cannot speak the Truth. He who speaks without realisation uses such words as fire etc. under the impression that fire etc. are the supreme Truth. But in

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reality they do not exist apart from their three colours. (Ref. VI.4.1). Similarly, those colours also do not exist at all from the standpoint of Existence. Hence, without understanding one cannot speak the Truth. *Vijānan eva*, it is only by understanding; that *satyam vadati*, one speaks the Truth. Moreover, that realisation of the Truth is not achieved unless there is an enquiry about it and prayer for it. Hence he (Sanatkumāra) says: '*Vijñānam tu eva vijijñāsitavyam*, understanding, however, has surely to be sought after.'

If this is so, then, '*Bhagavaḥ*, O venerable sir; *vijñānam vijijñāse*, I seek after understanding.'

In this way, in the series starting from Truth and ending with 'he acts' (*karoti*) (Cf. VII.21.1), the successive ones are to be explained as the causes of the preceding ones.

SECTION 18

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति॥ १॥ इत्यष्टादशः खण्डः॥ १८॥

1. 'When one reflects, then indeed one understands. Without reflection one does not understand. One understands by reflection indeed. But reflection has to be sought after.'

'O venerable sir, I seek after reflection.'

Yadā vai manute, when one reflects, etc. *Matiḥ* means reflection, reasoning, love for the matter being reflected on.

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SECTION 19

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन्मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति॥ १॥ इत्येकोनविंशः खण्डः॥ १९॥

1. 'When one has faith, then one reflects. Without faith one does not reflect. One reflects when one has faith. Faith has surely to be sought after.'

'O venerable sir, I seek after faith.'

Śraddhā, faith is the conviction[1] that the thing in question really exists.

SECTION 20

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठञ्छ्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति॥ १॥ इति विंशः खण्डः॥ २०॥

1. 'When one serves devotedly, then one becomes endowed with faith. Without serving devotedly one does not acquire faith. One acquires faith by devoted service only. Devotion has surely to be sought after.'

'O venerable sir, I seek after devotion.'

Niṣṭhā is steadfastness in service etc. of the teacher, for acquiring knowledge of Brahman.

[1]Conviction that whatever the *guru* and the scriptures declare is really so.

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SECTION 21

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति॥ १॥ इत्येकविंशः खण्डः॥ २१॥

1. 'When one acts, then indeed one serves devotedly. Without acting one cannot serve devotedly. By action one serves devotedly. Action indeed has to be sought after.'

'O venerable sir, I seek after action.'

Yadā vai karoti, when indeed one acts—action (*kṛti*) means the control of the senses, and practice of concentration of mind. When that is present all things, starting from devoted service ending with understanding, are possible.

SECTION 22

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सूखं भगवो विजिज्ञास इति॥ १॥ इति द्वाविंशः खण्डः॥ २२॥

1. 'When one gets joy, then indeed one acts. Without getting joy one does not act. Having got joy one indeed acts. But joy indeed has to be sought after.'

'O venerable sir, I seek after joy.'

That action too, occurs then, *yadā*, when; *labhate*,

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one gets; *sukham*, joy when one thinks, 'The joy, the absolute Bliss that will be spoken of, has to be attained by me.' This is the meaning. As it is seen in the world that, when one knows that a certain action will result in joy, then he undertakes it, similar is the case here. *Na asukham labdhvā karoti*, one does not act by getting sorrow. Though the result accrues only in the future, (yet) it is said, *labdhvā*, having got (joy), since action is possible when one has that in view.

Now then, it might be surmised that when all things stated successively, starting from action, exist, Truth reveals itself and that no separate effort is necessary for realising It. Hence it is said, '*Sukham tu eva*, but joy indeed; *vijijñāsitavyam*, has to be sought after', etc.

To Nārada who revealed his eagerness by saying, '*Bhagavaḥ*, O venerable sir; *sukham vijijñāse*, I seek after joy', he (Sanatkumāra) said:

SECTION 23

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति॥ १॥ इति त्रयोविंशः खण्डः॥ २३॥

1. 'That which indeed is the Infinite, that is joy. There is no joy in the finite. The Infinite alone is joy. But the Infinite indeed has to be sought after.'

'O venerable sir, I seek after the Infinite.'

Yaḥ vai bhūmā, that which indeed is the Infinite, Incalculable, Unexcelled, Innumerable—these words are its synonyms; that is *sukham*, joy. Whatever is

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below that is finite because of limitedness. Hence *na alpe sukham asti*, there is no happiness in that finite because finite is a cause of thirst for more. And thirst is the seed of sorrow. The seed of sorrow, like fever etc. is not seen to be a source of joy in the world. Therefore, it is logical that there is no joy in the finite. Hence *bhūmā eva sukham*, the Infinite alone is joy, because the Infinite cannot be the cause of thirst etc. which are the seeds of sorrow.

SECTION 24

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ १॥

1. 'The Infinite is that where one does not see anything else, does not hear anything else, and does not understand anything else. Hence, the finite is that where one sees something else, hears something else, and understands something else. That which indeed is the Infinite, is immortal. On the other hand, that which is finite, is mortal.'

'O venerable sir, on what is That established?'

'In its own glory, or not even in Its own glory!'

It is being stated as to what characteristics that Infinite is possessed of: The Infinite is that reality *yatra*, in which; *na anyat paśyati*, one does not see anything else—some witness distinct from what is seen (witnessed), does not perceive with a separate organ any

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object separate (from himself). Similarly *na anyat śṛṇoti*, one does not hear anything else. Since all differentiated things are wholly included in name and form, it is for this reason that the two organs of hearing and seeing, which are the perceivers of those names and forms, are mentioned here by way of indicating other organs as well. It is to be understood that reflection stands mentioned in the form, 'One does not reflect on anything else', since understanding is generally preceded by reflection. Similarly *na anyat vijānāti*, one does not understand anything else. The Infinite is that which has got these characteristics.

Opponent: By such sentences as, 'One does not see anything else' etc. is it stated here that the well-known fact of seeing distinctive things does not exist in the Infinite, or is it stated that one does not see anything else, but sees the Self?

Counter-objection: What follows from this?

Opponent: If this statement only means that there is absence of seeing anything else etc., then it comes to saying that the characteristic of the Infinite is different from dealings within duality. On the other hand, if it be that by negating any particular form of seeing, it is stated that one sees the Self, in that case it will be tantamount to admitting that, in the same entity there are the differences of action, agent and result.

Counter-objection: Even if it be so, what would be the defect?

Opponent: Well, the defect will be that there will be no cessation of the phenomenal world, because the phenomenal world is constituted by the differences of action, agent and result.

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Counter-objection: If it is maintained that even when the oneness of the Self is admitted, then the differences of action, agent and result existing in It are different from those of the phenomenal world?

Opponent: No. Since, when the absolute oneness of the Self is admitted, then the admission of the differences of action, agent and result, involved in acts of seeing etc. amount to mere (meaningless) words.

Counter-objection: Even from the point of view of the statement of non-visualization etc. of other things, the specifying words 'where' and 'one does not see anything else' become meaningless. It is seen in the world that, when a statement is made with regard to an empty house that, 'One does not see anything else', then it is not understood that one does not see the pillars etc. as also oneself. Is it not similar here as well?

Vedāntin: No. Since the instruction of oneness is given by saying 'Thou art That', there is no scope for the difference between the basis and the thing supported, and similarly, there can be no scope of any vision with regard to oneself, since it has been ascertained in the sixth chapter that Truth is one Existence, without a second; and also in Upaniṣadic texts like:

'... established in this unperceivable, bodiless ... Brahman' (Tai. II.7.1);

'His form does not exist within the range of vision' (Ka. II.3.9);

'Through what, O Maitreyi, should one know the knower?' (Bṛ. II.4.14).

Objection: Will not the specification 'where' become useless?

Vedāntin: No, since this is stated in the context of

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differences caused by ignorance. Just as ideas of truth, unity, and non-duality which crop up during a discussion are asserted (about Existence) by saying, 'Existence is one indeed, without a second', although It is beyond enumeration etc. similar is the use of the specifying word 'where' with regard to the Infinite which indeed is one. And since the intention is to speak of non-existence of differences in the Infinite, it has been said, 'One does not see anything else', by a re-assumption of seeing differences during the state of ignorance.

Therefore, the meaning of the whole text is that phenomenal dealing does not exist in the Infinite.

Atha, hence; *yatra*, where in the context of ignorance; a person who is different *paśyati*, sees; *anyat*, something different with the help of something which is different; that *alpam*, is finite. The idea is that this (finitude) exists during the period of ignorance. It is like a thing seen in a dream, which exists only during that period, before waking. For that very reason it is *martyam*, mortal, destructible, verily like a thing seen in dream. The Infinite which is opposed to that, that is Immortal. The word *tat*, that, refers to Immortality (because both are in the neuter gender).

'*Bhagavān*, O venerable sir; then, *kasmin*, on what; is *saḥ*, that, the Infinite which is of such characteristics; *pratiṣṭhitaḥ*, established?'

To Nārada who had spoken thus, Sanatkumāra replied: If you want to know of Its establishment somewhere, the Infinite is established *sve mahimni*, in Its own glory, in Its own greatness, magnificence. Or *yadi*, if you ask for the supreme Truth, then, we say *na*

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mahimni, It is not established even in Its own glory. The meaning is that the Infinite has nothing else as Its support, nothing else as Its accommodation.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति॥ २॥ इति चतुर्विंशः खण्डः॥ २४॥

2. 'In this world it is said, that one's glory consists in cows, horses, elephants, gold, a slave, wife, fields and houses. I am not speaking like that because something that is different, stays on something that is different.' This he said. '(But) I am speaking thus:

If the Infinite is established in Its own glory, then how is it said that It is not established?

'Listen. *Iha*, here, in this world; *ācakṣate*, it is said; that *goḥ*, cow; *aśvaḥ*, horse, etc. are glories.' The singular number in *goaśvam* is used according to the rule of compound words. Everywhere it is well-known that cows, horses, etc. constitute one's glory. As a man named Caitra, for instance, lives on them and is supported by them, '*na aham bravīmi*, I am not speaking in that sense, that like Caitra, the Infinite is supported by a glory which is different from that of Itself. The sentence, 'Something that is different stays on something that is different', which is used here as a reason, is to be connected with the remote word 'I say'. This he himself said, 'But I am saying thus: He indeed . . .', etc.

SECTION 25

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स

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दक्षिणतः स उत्तरतः स एवेदꣳ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वमिति॥ १॥

1. 'He indeed is below, He is above, He is behind, He is in front, He is in the South, He is in the North. He is indeed all this. Hence, after that follows the instruction with the help of the ego: "I am indeed below, I am above, I am behind; I am in front, I am in the South, I am in the North, I indeed am all this."'

How again is it that He is not established anywhere? This is being answered.

Since *saḥ*, He, the Infinite; *eva*, indeed; is *adhastāt*, below, nothing else exists besides Him on which He can be established. Similarly, 'He is *upariṣṭāt*, above', etc. are to be explained in the same way. If there could be anything else apart from the Infinite, the Infinite could have been established on it. But no such thing exists, for He indeed is everything. Hence that One is not established anywhere.

Lest there be a misconception that the individual soul, who is the seer, is different from the Infinite on the strength of the text, 'Where one does not see anything else', in which there is an indication of a basis and the thing based on it, and the text; 'He indeed is below', etc. in which the Infinite is referred to as something not directly perceived, *ataḥ*, therefore, to avert this, *atha*, after that; follows *ahaṁkāra-ādeśaḥ*, instruction with the help of the ego, instruction imparted through the ego. In order to show the non-difference of the seer (from the Infinite), the Infinite itself is being pointed out with the help of the ego, by the text '*aham eva adhastāt*, I am indeed below , etc.

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अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति। अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति॥२॥ इति पञ्चविंशः खण्डः॥२५॥

2. 'Hence, thereafter follows the instruction with the help of the Self. The Self indeed is below, the Self is above, the Self is behind, the Self is in the front, the Self is in the South, the Self is in the North, the Self indeed is all this. Anyone who sees thus, reflects thus, understands thus, revels in the Self, disports in the Self, has union in the Self, has pleasure in the Self. He becomes a sovereign. He has freedom of movement in all the worlds. On the other hand, those who understand otherwise than this, come under a different ruler, and belong to the worlds that are subject to decay. They have no freedom of movement in all the worlds.'

Since the non-discriminating people might misconceive that it is the body and the organs which have been pointed out by the word 'ego' ('I'), *ataḥ*, therefore, to avert this; *atha*, thereafter; follows *ātmādeśaḥ*, the instruction imparted through the Self. The instruction is given through the Self alone, which is Existence in Its nature and is pure. The Self is everything in every way. Anyone who realises in this way, through reflection and understanding, this birthless One, all pervasive

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like space and without a second, he, that man of Knowledge who is such, becomes *ātmaratiḥ*, one who revels in the Self, one who revels only in the Self; similarly he becomes *ātmakrīḍaḥ*, one who disports in the Self. *Rati*, revelry, is based on one's own body only, and *krīḍā* is disport based on external means. For it is seen in the world that people disport with wives and lady-friends. That is not so in the case of the man of Knowledge. What then? The meaning is that both these (*krīḍā* and *rati*) come through the realisation of his Self. Happiness that comes from union is *mithuna*. For the man of Knowledge that happiness also comes independently of union.

So also he becomes *ātmānandaḥ*, one who has pleasure in the Self. The pleasure of the ignorant is caused by sound etc. It is not so in the case of this man of Knowledge. What then?

It is through the Self that everything, at all times and in every way, comes to the man of Knowledge. The meaning is that he is independent of external things that are meant for the body, life enjoyment, etc. He, the man of Knowledge who has such characteristics, becomes anointed for sovereignty even while living. Even after the body falls, he surely continues to be *svarāṭ*, a sovereign. Since he becomes such, therefore *tasya bhavati*, he has; *kāmacāraḥ*, freedom of movement; *sarveṣu lokeṣu*, in all the worlds.

On the earlier planes, starting with the vital force, by the use of the words *tatra asya*, there he gets (freedom of movement as far as...), was indicated that his freedom of movement was limited to that extent only. And by implication it was understood that he had an

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overlord, because enjoyment there (in the different planes) was mentioned to have degrees. The earlier mention of sovereignty and freedom of movement are brought back into mind, and by the use of the words, *saḥ svarāṭ bhavati*, he becomes a sovereign, the limited freedom of movement (on those planes) is negated here. On the other hand, *ye anyathā ataḥ viduḥ*, those who understand otherwise than this, (i.e.) contrarily to the understanding that has been spoken of, or those who do not know fully the things spoken of; they *anya rājānaḥ bhavanti*, come under a different ruler. *Anya-rājānaḥ* means those who have *anyaḥ*, somebody else, as their ruler *rājā*, king or master. Moreover, they *kṣhayyalokāḥ*, belong to worlds that are subject to decay. Since the perception of difference has finite things as its objects, hence we say that it (the world attained) is limited and mortal. Therefore those who perceive duality, they, in accordance with their own perception, get the worlds subject to decay. Hence *teṣām bhavati*, they have; *akāmacāraḥ*, no freedom of movement; *sarveṣu lokeṣu*, in all the worlds.

SECTION 26

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावति-रोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति॥ १॥

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1. 'Of that man indeed who sees thus, who reflects thus, who realises thus, the vital force springs from the Self, hope springs from the Self, memory springs from the Self, space springs from the Self, fire springs from the Self, water springs from the Self, appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self, understanding springs from the Self, meditation springs from the Self, intelligence springs from the Self, will springs from the Self, mind springs from the Self, speech springs from the Self, name springs from the Self, text springs from the Self, rites spring from the Self. All these indeed spring from the Self.'

By the words *tasya ha vai etasya*, of that man indeed who is such, etc. is meant the person of illumination under discussion, who has attained sovereignty. Before the realisation of the Self which is Existence, the origination and disintegration of all things, starting from vital force and ending with name, had occurred from an Existence which was different from his Self. But now, after realisation of the Self which is Existence, they occur from his own Self. Similarly, all other phenomenal dealings spring from the Self itself in the case of the man of realisation.

तदेष श्लोकः

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम्।
सर्वꣳह पश्यः पश्यति सर्वमाप्नोति सर्वशः॥ इति॥

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च

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विꣳशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते॥२॥ इति षड्विंशः खण्डः॥२६॥ इति छान्दोग्योपनिषदि सप्तमोऽध्यायः॥७॥

2. 'Here is a verse with regard to that:

'The man of realisation does not meet with death, nor disease, nor even sorrow. The man of realisation sees everything, attains everything in every way.

'He becomes one, three-fold as also five-fold, seven-fold and also nine-fold. And he is called eleven, one hundred and ten, and one thousand and twenty.

'From purity of food follows the purity of the internal organ. From the purification of the internal organ comes unfailing memory. After the achievement of memory comes falling asunder of all the knots of the heart.'

The venerable Sanatkumāra showed the other shore of darkness to him who had become freed from all impurities. They call him (Sanatkumāra) Skanda, they call him Skanda.

Moreover, *tat*, with regard to that, with regard to this subject, there occurs; *eṣaḥ ślokaḥ*, this verse, this *mantra*, as well.

Paśyaḥ, one who sees, one who has realised in the manner spoken of, i.e. the man of realisation; *na paśyati*, does not meet with; *maraṇam*, death. Moreover, he also does not meet with *rogam*, disease, such as fever. He *na*, does not; *uta*, even; meet with *duhkhatām*, sorrow, sorrowfullness.

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That *paśyaḥ*, man of realisation; *paśyati*, sees; *sarvam*, everything—he sees the Self as everything. Therefore *sarvam āpnoti*, he attains everything; *sarvaśaḥ*, in every way.

Moreover, *saḥ*, that man of realisation; *ekadhā*, having been only homogeneous before the diversification through creation, he assumes during creation, infinite, different forms beginning with three. Again, at the time of dissolution he attains his own original supreme State of homogeneity, remaining independent indeed. In this way, arousing enthusiasm through the mention of the result of knowledge, it (Knowledge) is being eulogised.

Now, after that, instruction is being given about the discipline which is the means for the fullest revelation of Knowledge as spoken of, like the purification of a mirror which is the cause for the reflection of a face.

Āhāraśuddhau, from purity of food—*āhāra*, food is derived in the sense of whatever is acquired, the knowledge of sound etc. which are acquired for the enjoyment of the enjoyer—, so that, by purification of food is implied the purification of knowledge in the form of perception of objects. What is meant is, the (having of) knowledge of objects, which has no touch of such faults as attachment, repulsion, or delusion. When that food is purified, there comes the *śuddhiḥ*, purification, freedom from impurity; of the *sattva*, internal organ which is the possessor of that (pure food).

Sattva-śuddhau, from the purification of the internal organ; there comes *dhruvā smṛtiḥ*, unfailing memory, continuous memory of the Infinite as He has been realised. After that is attained, *smṛtilambhe*, after the achievement of memory; there comes *vipramokṣaḥ*,

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falling asunder, the fullest destruction; *hṛdayagranthī-nām*, of the knots existing in the heart, of all the bonds in the form of snares of objects created by ignorance, which had become hardened by the impressions left by the experiences in many past lives. The idea implied is this: Since the successive stages have purity of food as their source, therefore it has to be undertaken.

After fully stating all the teachings of the scriptures, the Upaniṣad concludes the story: *Tasmai*, to him; *mṛdita kaṣāyāya*, who had become freed from all impurities, freed from all *kaṣāya*, impurities—(lit. sap—impurities which are like the saps of trees)—attachment, repulsion, etc.; to Nārada who had his impurities destroyed, washed away, freed by the practice of knowledge and detachment, which act like soda etc. which wash away stains of sap—, to him who was competent and who had his impurities removed—, (Sanatkumāra) *darśayati*, shows, i.e. showed; the supreme Reality *tamasaḥ pāram*, beyond the darkness characteristic of ignorance.

Who was he (who showed)? He was *bhagavān*, God-like: 'He who knows the origin, dissolution, coming and going, as also knowledge and ignorance of beings is called *bhagavān* (God-like)' (V.P. VI.5.78).

Sanatkumāra was possessed of such virtues. The enlightened people who know this *ācakṣate*, call this godly Sanatkumāra himself; *skanda iti*, Skanda[1]. The repetition, 'They call him Skanda', is to indicate conclusion of the Chapter.

[1]Skanda means a wise person. Kārtika, the son of goddess Durgā, is also named Skanda.

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CHAPTER VIII

Although from such texts as, 'It is Existence which is one without a second' (VI.1.1), 'The Self is all this' (VII.25.2), in the sixth and seventh chapters, it has been known that Brahman is free from direction, location, time, etc. still, since the intellect of dull people, which conceives that all things are possessed of the differences of direction, location, etc. cannot be suddenly turned towards the supreme Reality, and since the supreme Goal of life cannot be attained without realization of Brahman, hence the location of the lotus of the heart has to be here instructed for Its realization. Although the reality of the Self which is Existence, is the only object of fullest knowledge and is devoid of any quality, still, it is necessary to speak of It as possessed of such qualities as 'having unfailing desires', etc. since people of dull intellect seek an entity with qualification. Similarly, although for the men of realization of Brahman, there is a spontaneous detachment from such objects as women and others, still, since the thirst for objects, which has been generated through the enjoyment of objects in many past lives, cannot suddenly be stopped, therefore injunctions about particular disciplines such as celibacy etc. has to be enjoined. So also, although for persons who have realized the unity of the Self, there is absence of (the idea of) 'traveller', 'travel' and 'destination', and, on

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the cessation of the causes for continuance of the traces of ignorance etc. they merge in their own Self, like lightning or blowing wind getting merged in space, or like fire whose fuel has exhausted, still, for those whose intellect has been tainted by such ideas as 'traveller', 'travel', etc. and who meditate on the qualified Brahman existing in the heart, going out of the body through the cerebral opening at the top of the head has to be spoken of. Hence is begun the eighth chapter.

Brahman who is the supreme non-dual Reality, and is indeed devoid of direction, location, qualities, movement, and differences of results, appears to people of dull intellect as non-existing. The Upaniṣad thinks:

Let them first come to the right path and then I shall slowly make them understand the supreme Reality.

SECTION I

ओं अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति॥ १॥

1. Hari Om! Then, in this small lotus-like dwelling that is within the city of Brahman, there is a small space. That which exists in that space is to be known. That indeed has to be enquired into for realization.

Atha, then; *yat*, that which is going to be spoken of; as *idam*, this; *daharam*, small; *puṇḍarīkam*, lotus-like; *veśma*, dwelling, which is like a dwelling because of its

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possession of gate-keepers etc.; *asmin brahmapure*, within this city of Brahman (viz the body—gross and subtle), the city of supreme Brahman—. As the city of a king is full of many officers, similarly this town of Brahman is possessed of many organs, mind and intellect, which fulfil the needs of the master. Hence it is the city of Brahman. And as the king has his palace in the city, similarly in that city of Brahman within the body, there is a small dwelling, that is to say, the place for the realization of Brahman, just as a Śālagrāma-stone is for (the realization of) Viṣṇu. It has been said that Brahman called Existence, has entered in the form of an individual soul into this body which is its own modification like a sprout, for the sake of manifesting name and form. Therefore, in the dwelling which is the lotus-like heart Brahman is realized by those who have withdrawn their organs (from objects), who have become detached from external things, who are specially endowed with the two disciplines of celibacy and truth, and who meditate on Brahman as possessed of the qualities which will be spoken of. This is the meaning of the context.

Dahara is smaller. In that small dwelling—since the dwelling is small, that which is included in that is smaller than it—*antaḥ*, in that (dwelling); is *ākāśaḥ*, space called Brahman. It will be said, 'That which is called Space is the accomplisher of names and form' (VIII.14.1). Brahman is like space because of unembodiedness, and because of the similarity of subtleness and all-pervasiveness. *Yat antaḥ*, that which exists; *tasmin*, in that which is called space; *tat*, that; indeed *anveṣṭavyam*, has to be known. *Tat vāva vijijñāsita-*

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vyam, that indeed has to be sought for realization. It is to be directly realized by seeking with the help of a teacher and such means as hearing etc. This is the meaning.

तं चेदब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात्॥ २॥

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति॥ ३॥

2–3. Should they ask him, 'Now that within this city of Brahman there is this small lotus-like dwelling, and within it is a small space, what is it that exists there which is to be known, and which indeed is to be sought for realization?' He should reply: 'This space within the heart is as vast as this space (outside). Within it indeed are included both heaven and earth, as also both fire and air, both sun and moon, lightning and stars. Whatever this one has here and whatever he has not, all that is included in that.'

Tam, to the teacher who had spoken thus; *cet*, should they, the students living with him; *brūyuḥ*, say —how?

Yat, now that there is; *idam*, this; *daharam*, small; *puṇḍarīkam*, lotus-like; *veśma*, dwelling; *brahmapure*, within this limited city of Brahman; and *ākāśaḥ*, the

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space; that is *asmin*, within that; is *daharaḥ*, still smaller—in that lotus-like dwelling what can there be? Should they ask what can there exist in that space which is smaller than that—.

Asmin antaḥ ākāśaḥ, the space within it; is *daharaḥ*, small. *Kim tat*, what is it; *atra vidyate*, that exists there? The idea is that nothing can exist. Even if something of the size of a plum exists there, what result will one who knows it gain by knowing or realising it? Therefore, to him who had said that there is no need of knowing or realizing whatever exists there, *saḥ*, he, the teacher; *brūyāt*, should say—this is a statement of the Upaniṣad—:

'Listen. The statement which you made with regard to that, namely, that the space within the lotus is small, and hence, whatever exists there will be smaller than that—, this is wrong. When I said "Within that is a small space", I did not say so with the idea that the space which exists in the lotus-like dwelling is smaller than the lotus.'

What then?

'The lotus is small, and the internal organ corresponding to that and contained in it is limited by the space within the lotus. In that purified internal organ of the yogins who have withdrawn their senses, Brahman is realized in the form of a clear reflection of the light of Knowledge, as though It is of that size, like an image appearing in clear water or in a mirror. Since there is the internal organ acting as the limiting adjunct, I said, "Within that is a small space." By itself however, *antaḥ-hṛdaya-ākāśaḥ*, the space within the heart, in which, I said, one must know and realize (that which

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exists there); is *tāvān*, as vast; *yāvān*, as; is *ayam*, this; physical *ākāśaḥ*, space, well-known in its expanse. Moreover, the words "as vast", have not been spoken by me in the sense that Brahman has the same expanse as that of space.'

What then?

'I said so since there is no other example which can suitably illustrate Brahman.

'How again is it known that Brahman is not just like space?

'It is known from such Upaniṣadic texts as:

"By which are enveloped space, heaven and earth" (M.N. I.3);

"From that Brahman which is this Self, was produced space" (Tai. II.1.1);

"By this Immutable, O Gārgi, is space pervaded" (Bṛ. III.8.11).

'Moreover, *ubhe*, both; *dyāvā-pṛthivī*, heaven and earth; are *samāhite*, included, established; *asmin antaḥ eva*, within it indeed, within this space called Brahman, which is possessed of intellect as its limiting adjunct, because it has already been said, "As the spokes are inserted in the hub (similarly are all things inserted in this vital force)", etc. Similarly *ubhau agniḥ ca vāyuḥ ca*, both fire and air', etc. have to be explained as before.

Asti means *yat ca*, whatever an embodied being has as his own; *iha*, in this world; and *na asti* means *yat*, what one does not have as one's own, whatever has been lost or whatever one will not have even in the future. But it does not signify what is absolutely non-existent, since (in that case) its location in the space of the heart is impossible.

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तं चेद्ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳ समाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति॥४॥

4. Should they say to him; 'If all this, as also all beings and all desires, is included in the city of Brahman, then, when decrepitude takes possession of it or when it becomes destroyed, what can survive apart from it?'

Again, *cet brūyuḥ*, should the students say; *tam*, to him who had spoken thus; '*Asmin cet brahmapure*, if in the city of Brahman, i.e. in the space within, implied by the word "city of Brahman", as already described; *samāhitam*, is included; *idam sarvam*, all this; *ca*, as also; *sarvāṇi bhūtāni*, all beings; *sarve ca kāmāḥ*, and all desires'—. Why are the desires spoken of by the students when they have not been mentioned by the teacher? There is no such fault. 'Desires' have indeed been mentioned by the teacher in the words, 'Whatever this embodied being has here, and whatever he has not'. Moreover desires are surely indicated by the word 'all'.

(If so, then) '*yadā*, when, at the time when; *jarā*, decrepitude, indicated by wrinkles and grey hair, or old age; *āpnoti*, takes possession of; *etat*, this body called the city of Brahman; *pradhvamsate vā*, or (when the body) becomes destroyed, disintegrated by being cut by weapons etc.; *kim*, what else; *atiśiṣyate*, survives; *tataḥ*, apart from it? The idea is that, just as after the destruction of a pot, milk, curd, or butter included in the pot become destroyed, so also after the destruction of the body, all that is contained in the body

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becomes destroyed by the process of the destruction of the succeeding ones, following the destruction of the preceding ones. When destruction takes place in this way, what else which is different from it (the body) as described, survives, continue as a residue? The idea is that nothing exists.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति॥ ५॥

5. He should say, 'This (Brahman) does not become deformed through the decrepitude of this (body), is not killed on the killing of this (body). This is the true city which is Brahman. Desires are located in it. This is the Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will. In the very same way as here (in this world) people follow the command of their own king, and whatever neighbourhood, province, or whichever piece of land they are desirous of having, they accept those very ones for their livelihood (so also ignorant people, depending on others, enjoy the fruits of their actions).

Being asked thus by the students *saḥ*, he, the teacher; *brūyāt*, should say for removing their notion—.

How?

Asya jarayā, through the decrepitude of this, of the

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body; *etat*, this Brahman called 'the space within', as already spoken of, and in which all things are included; *na jīryati*, does not become deformed, i.e. It does not undergo transformation like the body. Moreover, like space, this Brahman *na hanyate*, is not killed; *asya vadhena*, on the killing of this (body) through infliction of injuries by weapon etc. What is there to say that Brahman which is subtler even than that (space) and is beyond sound and touch, is not contaminated with evils belonging to the body, the organs, etc.! In this context, it becomes necessary to say how Brahman is not contaminated by the defects belonging to the body, the organs, etc. It has not been spoken of, lest there be any deviation from the subject under discussion. We shall speak of this later on, with the help of reason, in the story of Indra and Virocana.

'*Etat*, this; is the *satyam*, true, not unreal; *brahmapuram*, city which is Brahman. But the body is called the city of Brahman for referring to Brahman metaphorically. But that (body) is certainly unreal according to the Upaniṣadic text, "All transformation has speech as its basis, and it is name only" (VI.1.4). Since Brahman is realized even in this false transformation of It, the body which is like a sprout, therefore, on the phenomenal plane it has been called the city of Brahman. In reality, however, Brahman Itself is the city of Brahman, since It is the basis of all dealings. Hence, in this city that is Brahman, implied by the word "lotus", in this very Self of one's own, are located all desires which are sought for by you outside. Therefore, you follow only the means for attaining That. Give up the thirst for external things.' This is the idea.

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Eṣaḥ, this is the Self, the real nature of you all. Listen to Its characteristics: *Apahata-pāpmā*, It has no sin. That is called *apahata-pāpmā* which is free from sin referred to by the words "virtue" and "vice". Similarly, *vijaraḥ*, It has no decrepitude; and *vimṛtyuḥ*, has no death.' This has already been stated earlier in, 'It is not killed on the killing of this (body).' Why is it repeated here? This has been repeated for allaying the apprehension that, although It does not come in contact with death and decrepitude associated with the body, still, It may come in contact with them in some other way. '*Viśokaḥ*, It has no sorrow. Sorrow means mental anguish caused by separation from desired things, etc. *Vijighatsaḥ*, It is free from hunger, free from desire to eat. *Apipāsaḥ*, It has no thirst, is free from desire to drink.'

Objection: Since their cause itself is denied, are not all states, counting from decrepitude to sorrow, negated by the fact of Its freedom from sin, for they are the effects of virtue and vice?

By the denial of decrepitude etc. which are the effects of virtue and vice, the latter two (virtue and vice), though existing, become non-existent as it were. So the separate denial becomes meaningless.

Reply: Quite so. But, as even in the absence of joy which is the effect of virtue, there may be a natural bliss as it is in God, as stated in the text, 'Brahman which is Knowledge and Bliss' (Bṛ. III.9.28), similarly, there may be the misconception that even in the absence of decrepitude etc. which are the effects of vice, decrepitude, sorrow etc. as such may exist naturally. Therefore the denial of decrepitude etc. separately from the

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denial of virtue and vice is justified for the removal of that misconception. 'Decrepitude' etc. has been used here (synechdochically) for all sorts of misery. Since sorrows arising from sin are innumerable, and thus impossible to be denied individually, therefore the use of the phrase 'It has no sin', is justified as standing for the denial of all sorrows.

He whose desires are true is *satyakāmaḥ*—It has unfailing desire. Desires of worldly people are indeed false. God's (desires) are opposite of that. Similarly, He whose will for desirable things is also true is *satya-saṁkalpaḥ*—It has unfailing will. Wills and desires of God are caused by the limiting adjunct of pure *sattva*, as a man is called Citragū[1] when he is possessed of cows having various colours. But they do not inhere in Him, since the Upaniṣad declares, 'Not this, not this' (Bṛ. II.3.6).

The Self as already described is to be known from teachers and scriptures, as an object to be realized only subjectively by those who hanker after sovereignty.

If it is not known, what harm will there be? Hear with the help of an illustration, the harm that will arise in such a case.

Yathā hi eva, in the very same way as; *iha*, in this world; *prajāḥ*, people; *yathānuśāsanam anvāviśanti*, follow the command of their own king, as people in this world accept someone else as their own master and

[1]A person having cows of various colours is called Citragū, and the phrase does not mean that the person himself has many colours. Similarly in the case of God, true wills and desires are not the qualities of God himself, but are caused by the quality of *sattva* which is His limiting adjunct.

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follow the orders given by him;—what do they follow? —*upajīvanti*, they accept for their livelihood; *yam yam*, whatever; *antam*, neighbourhood; *janapadam*, provinces; or *yam kṣetrabhāgam*, whichever piece of land; *abhikāmāḥ bhavanti*, they are desirous of having according to their own ideas. This is an illustration with regard to the defect of non-independence so far as the enjoyment of the result of one's virtue is concerned.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येताꣳश्च सत्यान् कामाꣳस्तेषाꣳ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येताꣳश्च सत्यान्कामाꣳस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति॥ ६॥ इति प्रथमः खण्डः॥ १॥

6. As to that, as in this world the result acquired through action gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world. Therefore, in this world those who depart without realizing the Self and these unfailing desires, for them there is no freedom of movement in all the worlds. On the other hand, in this world those who depart after having realized the Self and these unfailing desires, for them there is freedom of movement in all the worlds.

Then follows another illustration with regard to the exhaustion of that (result of action): 'As in this world', etc.

Tat, as to that; *yathā*, as; *iha*, in this world; *karma-jitaḥ lokaḥ kṣīyate*, the result acquired through action gets exhausted—for those subjects only who follow the

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command of their master, the result acquired through service etc. which has to be enjoyed under somebody else, gets exhausted.

Now the subject illustrated is being concluded—*evam eva*, in this very way; *puṇyajitaḥ lokaḥ*, the result acquired through virtue, through virtuous deeds such as Agnihotra-sacrifice etc. which depends on somebody else for its enjoyment; verily *kṣīyate*, gets exhausted; *amutra*, in the other world.

The text, 'Therefore those who', etc. reveals that the defect mentioned comes to these people.

Tat, therefore; *iha*, here, in this world; *ye*, those who in spite of their being competent for knowledge and rites; *vrajanti*, depart, pass away from this body; *ananuvidya*, without realizing; *ātmānam*, the Self—without making the Self as described and as instructed by the teacher and scriptures the object of their own realization, in accordance with the instruction imparted; and those who depart without realizing these *satyān kāmān*, unfailing desires as described, which are the effects of true will and which exist in one's own Self; *teṣām*, for them; *akāmacāraḥ bhavati*, there is no freedom of movement, no independence; *sarveṣu lokeṣu*, in all the worlds, just as it is the case with subjects who follow the commands of their king. This is the meaning.

Atha, on the other hand; *iha*, here in this world; *ye*, those others; who *vrajanti*, depart; *anuvidya*, after having realized; *ātmānam*, the Self, making It the object of their own realization in accordance with the instruction of the teacher and scriptures; and also realizing *etān satyān kāmān*, these unfailing desires as

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already described; *teṣām*, for them; *kāmacāraḥ bhavati*, there is freedom of movement; *sarveṣu lokeṣu*, in all the worlds, just as in the case of a sovereign king in this world.

SECTION 2

स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते॥ १॥

1. Should he become desirous of the manes as objects of enjoyment, the forefathers appear by his very wish, and being associated with those manes as objects of enjoyment, he becomes glorified.

How there is freedom of movement in all the worlds is being stated. One who, being endowed with the disciplines like celibacy etc. that will be spoken of, has directly realized in his heart the Self as described and also the unfailing desires included there (in that Self), *yadi*, should; *saḥ*, he, after leaving the body; *bhavati*, become; *pitṛloka-kāmaḥ*, desirous of the manes as objects of enjoyment—the forefathers who are the progenitors are spoken of as *loka*, an object of enjoyment, because they are enjoyable on account of being the cause of happiness; one who has desire for them is *pitṛlokakāmaḥ*, one who has the desire to have association with those forefathers—; *pitaraḥ*, the forefathers; *samuttiṣṭhanti*, appear, become associated with him; *asya saṁkalpāt eva*, by his very wish. (This happens) because, through purity of heart, he has come to possess unfailing will like that of God. *Sampannaḥ*, being

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associated; *tena pitṛlokena*, with that enjoyment derived from the manes who are the objects of (his) enjoyment—*sampatti* means getting a thing one desires; being enriched by that, *mahīyate*, he becomes glorified or adored, or he thrives or feels his glory.

अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते॥ २॥

अथ यदि भ्रातृलोककामो भवति सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो महीयते॥ ३॥

अथ यदि स्वसृलोककामो भवति सङ्कल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो महीयते॥ ४॥

अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो महीयते॥ ५॥

अथ यदि गन्धमाल्यलोककामो भवति सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते॥ ६॥

अथ यद्यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते॥ ७॥

अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते॥ ८॥

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अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते॥ ९॥

2. Then, should he become desirous of the mothers as objects of enjoyment, the mothers appear by his very wish, and being associated with those mothers as objects of enjoyment, he becomes glorified.

3. Then, should he become desirous of the brothers as objects of enjoyment, the brothers appear by his very wish, and being associated with those brothers as objects of enjoyment, he becomes glorified.

4. Then, should he become desirous of the sisters as objects of enjoyment, the sisters appear by his very wish, and being associated with those sisters as objects of enjoyment, he becomes glorified.

5. Then, should he become desirous of the friends as objects of enjoyment, the friends appear by his very wish, and being associated with those friends as objects of enjoyment, he becomes glorified.

6. Then, should he become desirous of perfumes and garlands as objects of enjoyment, perfumes and garlands appear by his very wish, and being associated with those perfumes and garlands as objects of enjoyment, he becomes glorified.

7. Then, should he become desirous of food and drink as objects of enjoyment, food and drink appear by his very wish, and being associated with food and drink as objects of enjoyment, he becomes glorified.

8. Then, should he become desirous of song and

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music, as objects of enjoyment, song and music appear by his very wish, and being associated with that song and music as objects of enjoyment, he becomes glorified.

9. Then, should he become desirous of women as objects of enjoyment, women appear by his very wish, and being associated with those women as objects of enjoyment, he becomes glorified.

The rest is to be explained as before. *Mātaraḥ*, mothers who had given him past births. From the force of the context it appears that only they come who were the causes of (his) happiness, since it is not proper and reasonable that *yogins* of pure mind should have any desire for or association with those mothers who were causes of (his) misery and who were a means for (his) being born as a domestic swine etc.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते॥ १०॥ इति द्वितीयः खण्डः॥ २॥

10. Whatever province he becomes attracted to, whatever objects he desires, that appears by his very desire, and being associated with that he becomes glorified.

Yam yam antam, whatever province; *abhikāmaḥ bhavati*, he becomes attracted to; and *yam kāmam*, whatever object; *kāmayate*, he desires over and above those enumerated before; *saḥ*, that, that province and that object of his desires; *samuttiṣṭhati*, appears; *asya*

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saṁkalpāt eva, by his very wish; and *tena sampannaḥ*, being associated with that because of non-hindrance to (his) desires and attainment of whatever he desires; *mahīyate*, he becomes glorified. All this has been explained before.

SECTION 3

त इमे सत्याः कामा अनृतापिधानास्तेषाꣳ सत्यानाꣳ सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते॥ १॥

1. Those unfailing desires which are such, remain covered by falsehood. Falsehood is the cover for those existing true desires, because whosoever of one's relatives departs from here, he is not available to be seen here again.

In order to enthuse aspirants for undertaking discipline needed for the meditation on the Self as already spoken of, the Upaniṣad says sorrowfully: This is indeed a matter of sorrow that *te ime satyāḥ kāmāḥ*, those unfailing desires which are such; *anṛta-apidhānāḥ*, remain covered by falsehood, although they exist in one's own Self and are capable of being attained. Of them *satām*, which exist in the Self and are located in one's own Self; the *apidhāna*, cover is the thirst for external objects like women, food, eating, clothing, etc. as also the unrestrained behaviour with regard to them. The cover is called *anṛta*, false, because it is caused by false notions. They are like a cover because the non-availability of existing desires is due to them.

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How is it that they remain unavailable because of the covering by falsehood? That is being answered:

Hi, because; *yaḥ yaḥ*, whosoever, a son or a brother who is desirable; *asya*, to one, to this creature; *praiti*, departs, passes away; *itaḥ*, from this world; *na labhate*, (that creature) does not get him, the desirable son or brother; *iha*, here; *darśanāya*, for seeing, although existing in the space within his own heart, even if he so desires.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः॥ २॥

2. Again, those individuals belonging to him, who are here and those who have departed, and whatever else he does not get by desiring, he gets all those by entering here, because these true desires of him remain here covered by falsehood. As persons who are ignorant about treasures do not get the treasure of gold, even while walking over it again and again, so also all these creatures do not know Brahman although they reach daily (during sleep) this Brahman which is the Goal, because they are deflected by falsehood.

Atha, again; *ye ca jīvāḥ*, those individuals, living beings, sons, or brothers and others; *asya*, belonging to this enlightened creature; *iha*, who are here; *ye ca*

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pretāḥ, and those friends and relatives who have departed, are dead; *yat ca anyat*, and whatever else—clothes, food, drink, etc. or jewels; *na labhate*, he does not get in this world; *icchan*, by desiring; *vindate*, he gets, in accordance with the method described above; *tat sarvam*, all those; *gatvā*, by entering; *atra*, here, into Brahman called the space in the heart; *hi*, because; *ete satyāḥ kāmāḥ*, these true desires as described; *asya*, of him; *anṛta apidhānāḥ*, remain covered by falsehood; *atra*, here in the space in the heart.

How can such an unreasonable thing happen?

That is being answered: *Tat*, with regard to that; *yathā*, as; *akṣetrajñāḥ*, persons who are ignorant about the land containing treasures; who have not got the knowledge of treasures from books on treasures; *na vindeyuḥ*, do not get; that hidden *hiraṇyanidhim*, treasure of gold—*nidhi* means something, some treasure, hidden by depositors for being taken up again, and *hiraṇya-nidhi* means a golden treasure, i.e. gold, which is deposited underground—; *upari upari sañcarantaḥ*, even while walking over it again and again, although its knowledge is possible; *evam eva*, so also; *sarvāḥ imāḥ prajāḥ*, all these creatures who are ignorant; *na vindanti*, do not know, do not realize Brahman; although *gacchantaḥ*, they reach; *ahaḥ ahaḥ*, daily, during sleep; *etam brahmalokam*, this Brahman which is the Goal (Brahman and *loka* being non-different). They do not have the idea, 'Today I have attained this state of Brahman'; *hi*, because; they are *pratyūḍhāḥ*, deflected from their own nature; *anṛtena*, by falsehood as described. They are dragged outside by such defects as ignorance etc. This is the idea. Therefore, for the

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creatures, there exists this sorrow of not getting Brahman although It is within their reach. This is the meaning.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तꣳ हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति॥ ३॥

3. This Self which is such surely exists in the heart. Of that this is verily the derivation: It is in the heart; therefore that is called the heart. A man of such knowledge daily reaches the heavenly world.

Saḥ, he; *vai*, indeed—by the word 'indeed', that Self is referred to which was being discussed in the text, 'The Self that is beyond sin' (VIII.1.5)—; *eṣaḥ*, this, the Self which is intended to be spoken of; is *hṛdi*, in the heart, in the lotus of the heart, and is referred to by the word *space*. *Tasya*, of that, of this heart; *etat eva*, this and nothing else; is verily the *niruktam*, derivation. Since *ayam*, this, the Self; exists *hṛdi*, in the heart, therefore (the heart is called) *hṛdayam*. From the well-known derivation of the word *hṛdaya*, it is to be understood that the Self exists in one's own heart. This is the idea implied. *Evam vit*, a man of such knowledge, who knows that this Self exists in the heart; *eti*, reaches, realizes; *ahaḥ ahaḥ*, daily; *svargam lokam*, the heavenly world, the Brahman in the heart.

Objection: Well, during deep-sleep, does not the man who has no such knowledge also reach Brahman in the heart, because it has been said, 'He then becomes united with Existence' (VI.viii.1)?

Reply: Quite so. Still there is a distinction. Though all creatures are Brahman which is Existence, whether

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they know it or not, yet the man of Knowledge who has been awakened by the words, 'Thou art That', coming to know, 'I am Existence only and nothing else', becomes Existence alone. In that very way, although both the enlightened and the un-enlightened persons attain Existence during deep-sleep, still it is said, 'A man of such Knowledge alone reaches the heavenly world'. The result of (this) Knowledge is inevitable even after the fall of body, and hence is this distinction.

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति॥४॥

4. 'Then, this one who is fully serene, rising up from this body (and) reaching the highest light, remains established in his true nature. This is the Self. This is Immortal. This is beyond all fear. This is Brahman. Truth is the name of this Brahman who is such.' This is what he said.

The word *samprasādaḥ* means fully serene, because during deep-sleep, being united with Existence which is his own Self, one becomes fully serene and gives up the impurity that arises from contact between organs and their objects during the states of waking and dreaming. Although in this sense the word *samprasādaḥ* can be used for all creatures in common, yet, since the context is of a man of such Knowledge who attains Brahman in the heart, and since the word *eṣaḥ*,

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this one, which indicates something near at hand, has been deliberately used here, the word *samprasādaḥ* refers to him, the man of Knowledge.

Atha, then; *asmāt śarīrāt samutthāya*, rising up from this body, giving up this body, i.e. giving up the idea of identity of the Self with the body,—but here it is not proper to understand in the sense of 'getting up' as from a seat, because of the qualifying words '(he remains established) in his true nature'; not that one has to attain one's own nature by rising up from something else, because if it is a thing to be attained, that cannot be his own nature—; (and) *upasampadya*, reaching; *param-jyotiḥ*, the highest light—highest means the supreme Self, and the light is of the nature of consciousness—, i.e. having attained establishment in himself; *abhiniṣpadyate*, he remains poised; *svena rūpeṇa*, in his own nature. Before the attainment of this true nature, he had accepted through ignorance the body, which is other than his own nature, as his own Self. As distinguished from that, it is being said, 'in his true nature'.

The nature of the Self surely is unembodiedness. The highest Light that is his true nature with which the fully serene one attains identity, is *eṣaḥ*, this; *ātmā*, Self. This is what he said who had been enjoined by the Upaniṣad with the words, 'He should speak' to the students (VIII.1.5).

Moreover, *etat amṛtam*, this is Immortal, Indestructible, the Infinite, because it has been said, 'That which indeed is the Infinite is Immortal' (VII.24.1). For this very reason It is *abhayam*, fearless, because there is

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nothing else besides the Infinite. Therefore *etat brahma*, this is Brahman. Of that which is this Brahman the *nāma*, name is—what is that?—*satyam*, Truth. Brahman indeed is Truth, is different from falsehood, since it has been said, 'That is Truth. That is the Self' (VI.8.7).

Why then is the name being repeated here?

This is meant for praising the method of meditation on It (see next para).

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति॥ ५॥ इति तृतीयः खण्डः॥ ३॥

5. These indeed are those three letters, i.e. *sa*, *tī*, and *yam*. The letter *sa* that occurs there (in the word *satyam*, Truth) is Immortal. Then that which is *ti*, is mortal. Then, that which is *yam*, by that both are controlled. Since both are controlled by this one therefore it is called *yam* (the controller). One who knows (meditates) thus, goes everyday to the heavenly world (Brahman in the heart).

Etāni, these; *trīṇi*, three; viz *satiyam*, *sa*, *tī*, and *yam*; are *tāni*, those; *akṣarāṇi*, letters of the name of Brahman—i.e. *sa*, *tī*, and *yam*. The *ī* connected with *t* is for helping pronunciation, for later on it (i.e. *t*) is again indicated along with the short syllable (*i*). Among them *tat*, there; *yat*, that which is; *sat*, the letter *sa*; *tat*, that; is *amṛtam*, Immortal, is Brahman that is Existence. Since the letter *sa* is indicative of immortality, therefore the letter *sa* which verily is Immortal, is mentioned

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with a *t* after it (because *sat* means Existence). *Atha*, then; *yat*, that which is; *ti*, the letter *ta*, is mortal. *Atha*, then; *yat*, that which is; *yam*, the letter *ya*, by that letter, through its very nature; *ubhe yacchati*, one (who uses the word) controls, directs, both the earlier letters, *sa* and *ta*, called Immortal and mortal, i.e. keeps them both under control.

Yat, since; *yacchati*, one controls; *ubhe*, both; *anena*, by this (letter *yam*); *tasmāt*, therefore; it is *yam*, (called) *yam*. Because these two are seen to be as though controlled by this *yam*. Since even a letter of the name of Brahman has the great glory of possessing such qualities as immortality etc. what need one mention the Possessor of the name (as having such glory)! In this way, showing the derivative meaning of the name of Brahman, It is being praised for being meditated upon. *Evam vit* is one who knows the Possessor of the name. One who knows thus, *eti*, goes; *ahaḥ ahaḥ*, everyday; *svargam lokam*; to the heavenly world. This meaning has already been given (VIII.3.3)

SECTION 4

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः॥ १॥

1. Then, that which is the Self, is a dam which is a sure protection for the worlds for their non-disintegration. Day and night do not reach this dam,

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neither do decrepitude nor death, nor sorrow, nor virtue, nor vice. All sins turn back from It, since this world that is Brahman is free from sin.

Atha, then; *yaḥ ātmā*, that which is the Self, etc.

The real nature of the fully serene one (*samprasādaḥ*) whose characteristics have been stated above (VIII.3.4) is being praised again through the qualities which will be stated and which have or have not been stated, for the sake of relating it to the discipline of celibacy. *Yaḥ*, that which is; this *ātmā*, Self, possessed of the qualities stated above; *saḥ*, that; is *setuḥ*, a dam, is like a dam; which is *vidhṛtiḥ*, a sure protection. For the whole world is held together by this Ordainer in accordance with the rules of distinctions in castes, stages of life, etc. and actions, accessories and results in accordance with the ṇature of the performer. Since this world will disintegrate unless held together by God, therefore He is a dam who holds together.

For what purpose is He the dam? That is being said:

Asaṁbhedāya, for preventing the disintegration, for the non-destruction; *eṣām lokānām*, of these worlds counting from earth, which are the abodes for the agents, actions, and results.

And what speciality does this dam have? That is being said:

Ahorātre, day and night; *na tarataḥ*, do not reach; *etam*, this; *setum*, dam which is the Self, although they are delimiters of all that have birth. The idea is that this One is not delimited by time as other transmigrating souls are delimited by time in the form of day and night, etc. because another Upaniṣad says: 'Below which the year with its days rotates' (Bṛ. IV.4.16).

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Therefore *jarā*, decrepitude; *na*, do not reach it. Similarly *na mṛtyuḥ*, nor death; *na śokaḥ*, nor sorrow; *na sukṛtam*, nor virtue; *na duṣkṛtam*, nor vice. Here, by the word *tarati* is meant reaching, but not crossing over. The Self is the cause, and a cause cannot be superseded by its effect. All things, counting from day and night, are the effects of Existence. Something can be reached or superseded by something else, but not something by itself. Indeed, earth is neither reached nor superseded by a pot.

Although denial of sin etc. was stated earlier in such texts as, 'That Self is free from sin', etc. (VIII.1.5) still, there is this speciality here: By the words *na tarati*, cannot reach, it is denied that the Self can be an object of attainment. There (in VIII.1.5) only the absence of decrepitude etc. was spoken of in a general way. By the word *pāpmānaḥ*, sins, are meant day, night, etc. as also all other sins that have and have not been mentioned. Therefore the meaning is that *nivartante*, they turn back from this Self which is the dam, even before reaching it, because it has been said that this *brahma-lokaḥ*[1], the world that is Brahman is free from sin—Brahman itself being conceived of as a world.

तस्माद्वा एतꣳ सेतुं तीत्वान्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतꣳ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

[1]The phrase is not used here in the sense of the world of Brahman. Elsewhere Śaṅkarācārya derives the word *loka* in the sense of a goal that one hankers after; and Brahman is the supreme Goal.

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2. Therefore, by reaching this Dam a blind man certainly becomes cured of blindness, a wounded man becomes cured of his wound, an afflicted person becomes freed from affliction. Therefore, having reached this Dam even night surely turns into day. This world that is Brahman is surely ever-shining.

Further, because the results of sin, such as blindness etc. come to a person who has a body, but not to any unembodied being, *tasmāt*, therefore; *tīrtvā*, by reaching; *etam setum*, this Dam, the Self; a person *vai*, certainly; *bhavati*, becomes; *anandhaḥ*, cured of blindness; though he had been *andhaḥ*, blind before, when he had a body. Similarly, though he might have been *viddhaḥ*, wounded when he had a body; he *bhavati*, becomes; *aviddhaḥ*, cured of his wound, by reaching the Dam after death. Similarly, *upatāpī san*, one who might have been afflicted with disease etc.; *bhavati*, becomes; *anupatāpī*, free from affliction. Moreover, since day and night do not exist in that Dam, therefore *tīrtvā*, having reached; *etam*, this; *setum*, Dam; *api*, even; *naktam*, night which is dark by nature; *abhiniṣpadyate*, turns wholly; *ahaḥ eva*, into day. The meaning is that, to the man of Knowledge night turns into day, into day as it were, into consciousness which is of the nature of the light of the Self and which remains the same for ever. *Eṣaḥ brahma-lokaḥ*, this world that is Brahman; *vai*, is surely; *sakṛt-vibhātaḥ*, ever-shining, being the same for ever in Its own nature.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति॥ ३॥ इति चतुर्थः खण्डः॥ ४॥

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3. This being so, those who reach this world that is Brahman through celibacy, for them surely is this world that is Brahman. For them there is freedom of movement in all the worlds.

Tat, this being so; *ye*, those who; *anuvindanti*, reach, in accordance with (*anu*) the instructions of scriptures and teachers; *etam brahmalokam*, this world that is Brahman as described, make it an object of subjective realization; *brahmacaryeṇa*, through celibacy, by giving up hankering for women; *teṣām eva*, for them surely, for those who practise celibacy and those who have realized Brahman; is *eṣaḥ brahmalokaḥ*, this world that is Brahman, but not for others who, even though they be knowers of Brahman[1], have thirst arising from contact with things concerning women. *Teṣām*, for them; *bhavati*, there is; *kāmacāraḥ*, freedom of movement; *sarveṣu lokeṣu*, in all the worlds. This has already been explained. The idea implied is that for knowers of Brahman this celibacy is the highest discipline.

SECTION 5

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते॥ १॥

1. Then, that which one calls sacrifice is surely celibacy, because it is through celibacy only that he who is

[1]Being so in name only.—Ā.G.

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a knower reaches It. Then, that which one calls worship is surely celibacy, for it is by worshipping through celibacy only that one attains the Self.

Since another discipline called celibacy which is an auxiliary of Knowledge, has to be enjoined for the attainment of the Self that was praised with such attributes as being a Dam etc. the Upaniṣad states and also praises it (that discipline) as Sacrifice etc. for being undertaken as a duty.

Atha, then; *yat*, that which; in this world *ācakṣate*, one calls; *yajñam iti*, sacrifice, which good people speak of as a means for attainment of the supreme Goal; *tat*, that; is *brahmacaryam eva*, surely celibacy. A man having celibacy attains even the result that a sacrifice has. Therefore it is to be understood that even a sacrifice is as good as celibacy.

How can celibacy be a sacrifice?

The answer is:

Hi, for; *brahmacaryeṇa eva*, it is through celibacy only; that *yaḥ jñātā*, he who is a knower; *vindate*, reaches; *tam*, It, the world that is Brahman, which becomes, stage by stage, a result even of sacrifice. Therefore even a sacrifice is celibacy itself. Since in the words *yaḥ jñātā*, he who is a knower, there is a repetition of the letters *ya* and *jña*, which constitute the word *yajña*, therefore sacrifice is celibacy itself.

Atha, then; *yat*, that which; *ācakṣate*, one calls; *iṣṭam iti*, worship; *tat*, that; is *brahmacaryam eva*, surely celibacy. How? Because one attains the Self by worshipping (*iṣṭvā*, *pujaitvā*) God, or by creating a desire (*iṣṭvā*, *eṣaṇām kṛtvā*) for the Self, through the discipline of celibacy itself. Since *iṣṭam*, object

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worshipped or desired, has connection with *eṣaṇā*, desire, therefore it (worship) is celibacy itself.[1]

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते॥ २॥

2. Then, that which one calls *Sattrāyaṇa*, is surely celibacy, since it is through celibacy indeed that one gets protection (*trāyaṇa*) for oneself with the help of Existence (*sat*). Then, that which one calls contemplation is surely celibacy, because it is through celibacy itself that, after learning about the Self, one contemplates on It.

Atha, then; *yat*, that which; *ācakṣate*, one calls; *sattrāyaṇam iti*, Sattrāyaṇa[2]; *tat*, that; is *eva*, surely; *brahmacaryam*, celibacy. Similarly, *vindate*, one gets; *trāṇam*, protection; *ātmanaḥ*, for oneself; *sataḥ*, with the help of Existence, the supreme Self; *brahmacaryeṇa*, through celibacy, the practice of celibacy. Therefore that which one calls *Sattrāyaṇa* (*sattrāyaṇa*) also is surely celibacy. *Atha*, then; *yat*, that which; *ācakṣate*, one calls; *maunam iti*, contemplation; *tat*, that; *eva*, is surely; *brahmacaryam*, celibacy. *Brahmacaryeṇa eva*, through celibacy itself, being associated with the practice of celibacy; *manute*, one contemplates; *ātmānam*, on the Self; *anuvidya*, after

[1]One acquires the desire (*eṣaṇā*) for the Self through celibacy, and through worship (*iṣṭena*) also that very desire is attained. Because of this similarity, worship is celibacy.

[2]A sacrifice performed by many sacrificers.—Ā.G.

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learning about It from the scriptures and teachers. Therefore, even that which one calls *mauna*, contemplation, is surely celibacy.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरम्मदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम्॥ ३॥

3. Then, that which one calls 'continuance in fasting' is surely celibacy, because this Self which one attains through celibacy does not get destroyed. Then, that which one calls 'living in the forest' (lit. going to a forest) is surely celibacy, because there are two seas named Ara and Ṇya in the world of Brahman which is heaven, the third counting from here (earth). There is a lake full of an exhilarating gruel made from food. There is a banyan tree called Somasavana. There is the city of Brahman called Aparājitā. There is a golden hall made by the Lord.

Atha, then; *yat*, that which; *ācakṣate*, one calls; *anāśakāyanam iti*, continuance in fasting; *tat*, that; *eva*, is surely; *brahmacaryam*, celibacy; *hi*, because; *eṣaḥ ātmā*, this Self; which *anuvindate*, one attains; *brahmacaryeṇa*, through celibacy; *na naśyati*, does not get destroyed in the case of one who is possessed of the discipline of celibacy. Therefore what one calls 'continuance in fasting' is also celibacy only[1]. *Atha*, then;

[1]There is a pun on the word *anāśakāyana*, the first meaning being,

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yat, that which; *ācakṣate*, one calls; *araṇyāyanam iti*, living in the forest; *tat*, that; *eva*, is surely; *brahmacaryam*, celibacy. Since there is attainment (*ayana*) of the two seas, Ara and Ṇya, by those possessed of celibacy, therefore *araṇyāyanam*, living in the forest, is celibacy. As a cause, the discipline of celibacy is the highest auxiliary of Knowledge, because it has been praised through such exalted means of attainment of human goals, as (stated in), 'That which is sacrifice because of (being the cause of) Knowledge', 'that which is worship because of (being the cause of) desire', 'that which is a sacrifice involving many sacrificers, because of protection with the help of the supreme Self', 'that which is contemplation because of reflection', 'that which is continuance in fasting because of non-eating', 'that which is living in the forest, because of going to the two seas, Ara and Ṇya'. The meaning is that celibacy must be observed diligently by a knower of Brahman (by one who wants to know Brahman).

Tat, there indeed; *brahmaloke*, in the world of Brahman; there are *arṇavau*, two seas, or two lakes appearing as seas; *ha vai*, well-known as Ara and Ṇya; *tṛtīyasyām divi*, in heaven, the third counting from here—it is third as compared with earth and the interspace—, in that heaven, the third when counted from this world; *tat*, there itself; is *airam madīyam saraḥ*, a lake full of exhilarating gruel made from food. *Ira* means food; a lump made of that is Aira; the lake which is full of this and is a cause of exhilaration and

continuance in fasting; and the second is, *ayana*, attainment, of *anāśaka*, the indestructible Self.

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delight for those who use it is *airam madīyam saraḥ*. *Tat*, there itself; there is *aśvatthaḥ*, a banyan tree; named *somasavanaḥ*, Soṃavasana. Or the meaning is that it exudes (*sravana*) nectar (*soma*). *Tat*, there itself in the world of Brahman is *pūḥ*, a city; *brahmaṇaḥ*, of Brahman, of Hiraṇyagarbha; called *aparājitā*, Aparājitā, unconquered, since it cannot be attained by those who are devoid of the practice of celibacy, by people other than those who practise celibacy. And (there is) a hall which is *prabhu-vimitam*, made specially by the Lord (Hiraṇyagarbha); and that is *hiraṇmayam*, made of gold. The word 'hall' is to be understood.

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति॥४॥ इति पञ्चमः खण्डः॥५॥

4. Those who reach through celibacy these two seas, named Ara and Ṇya, there in the world of Brahman, for them surely is this world of Brahman. For them there is freedom of movement in all the worlds.

Ye, those who; *anuvindanti*, reach; *etau*, these two; *arṇavau*, seas, named Ara and Ṇya; *tat*, there; *brahmaloke*, in the world of Brahman; *brahmacaryeṇa*, through celibacy, practice of celibacy; *teṣām*, for them; *eva*, surely; is *eṣaḥ*, this; *brahmalokaḥ*, world of Brahman which has been described. *Teṣām*, for them, for the knowers of Brahman who are possessed of the practice of celibacy; *kāmacāraḥ bhavati*, there is freedom of movement; *sarveṣu lokeṣu*, in all the worlds. Not for others who do not practice celibacy, (and)

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whose intellect is engaged in external things. The *not* here stands for *never*.

Objection: Unlike praising some adorable person by the words, 'You are Indra; you are Yama, you are Varuṇa', etc. mere giving up of the thirst for objects like women etc. is not worthy to be praised with words like *worship*, etc. What then? Some say that since Knowledge is the means for Liberation, therefore that alone is praised here by the words *worship* etc.

Reply: No, since for those whose minds have been distracted by thirst for objects like women etc. there is no possibility of discriminating knowledge with regard to the innermost Self, as stated in hundreds of Upaniṣadic and Smṛti texts such as: 'The Self-existent Lord destroyed the outgoing senses. Therefore one sees the outer things and not the inner Self' (Ka. II.i.1).

It is surely necessary to enjoin the discipline (of celibacy) for the cessation of thirst for objects like women etc. which, as a cause, is an auxiliary of Knowledge. Therefore it is reasonable to praise it.

Objection: Well, is it not that since celibacy is praised as *yajña*, sacrifice, etc. therefore it is known that sacrifice etc. are the means for the attainment of the human goals?

Reply: True, it becomes known (thus). But here celibacy is not praised as sacrifice etc. with the idea that sacrifice etc. are the means for attainment of the world of Brahman. What then? This has been done from the standpoint of their being the well-known means for the attainment of human goals. Just as a king is praised as Indra etc., but not with the idea that the king functions in the same sphere as those in which Indra and others do, similar is the case here.

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Objection: Are those which are these seas etc. in the world of Brahman, and those enjoyments with the manes and others, which arise from mere desire, made of earth and water like the seas, trees, towns, and golden halls seen in this world, or are they mere mental ideas?

Counter-objection: What follows from it if they be gross and made of earth and water?

Vedāntin: Their being contained in the space within the heart will be impossible. Moreover this will contradict the statement in the Purāṇas that the bodies etc. in the world of Brahman are mental. And there are also the Upaniṣadic texts like, 'Free from grief and from cold' (Bṛ. V.10.1).

Objection: Well, if they are mental, then, this will contradict the Purāṇas and the Smṛtis which say that seas, rivers, lakes, ponds, wells, sacrifices, Vedas, and *mantras*, etc. take form and stand before[1] Brahman.

Reply: No, since if they be possessed of forms, then, they, the well-known forms (of seas, rivers, etc.) themselves cannot possibly go there. Therefore one has to imagine that those which go to the world of Brahman are other forms assumed by the seas etc. different from the well-known forms of the seas etc. Since in either case one has to resort to imagination, therefore it is proper to imagine mental forms of men, women, and others as are well-known. For it is reasonable that their relationship must be in conformity with the *mental* forms of bodies (described above). It is a matter of experience that forms of men, women, and others seen in dream are only mental.

[1]May also mean adore.

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Objection: Well, are they not false? And in that case the Upaniṣadic text, 'those unfailing (real) desires' (VIII.3.1) will be contradicted.

Reply: No. It is possible for mental ideas to exist because the forms of women, men and others seen in dream are only mental.

Objection: The scenes in dream are the forms of the impressions of the waking state. But it is not that women and others exist there in dream.

Reply: What you say amounts to very little. Objects perceived in the waking state also are accomplished by mental ideas only, because they are made of fire, water, and earth accomplished by the vision of Existence (Brahman), and (also) becuase in the text, 'Heaven and earth willed' (VII.4.2), it has been said that the worlds have will as their basis. And in all the Upaniṣads, in such texts as, 'As spokes are inserted in the hub' etc. (VII.15.1), it is said that origin and dissolution (of everything) are due to the innermost Self, and (their) continuance is also in That itself. Therefore it is surely admitted that things mental and external, are related to each other as cause and effect, like a seed and its sprout. Although the mental (images) originate from external things, and the external things originate from the mind, still, in one's own Self they are never false.[1]

Objection: But things seen in dream become false to the awakened man.

[1]A mental image is not false as a mental image, nor an external object false as such. Besides, whatever is perceived has Existence as its basis. When a rope is seen as a snake, the vision is not false in its totality, because even if the snake be false, the existence of the rope cannot be denied.

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Reply: Truly so. But their falsehood is in relation to the perception of the waking state, but not so far as they themselves are concerned. Similarly, the perception of things in the waking state is unreal in relation to dream-perception, but not in itself. But the special forms of all things are only due to unreal ideas, as stated in the texts, 'All transformation has speech as its basis and it is name only', and it is unreal; and 'Those which are true are the three colours alone' (VI.4.1). Considered in terms of their special forms, even they are unreal, but considered in themselves, they are true in their nature as pure Existence. Before realizing them as identical with Existence, they do exist in themselves, like the things seen in a dream. Thus there is no contradiction. Therefore, Ara, Ṇya, etc. that exist in the world of Brahman, as also the objects of enjoyment like the manes and others, which arise from will, are surely mental. The meaning is that they cause unsurpassble joy, and they are true because they originate from the will of godly people, which on account of their being free from impurities like enjoyment of external things, is of pure *sattva*. As snakes etc. appearing on a rope merge in the rope itself, similarly even when Existence, the true Self, is realized, they (the desires etc. that had arisen from will) attain their true nature as Existence. So, in their nature as Existence they are surely true.

SECTION 6

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य

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लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः॥ १॥

1. Then, those that are these nerves of the heart are filled with subtle (juices) which are of reddish-brown, white, blue, yellow, and red (colour). The yonder sun is surely reddish-brown, he is white, he is blue, he is yellow, and he is red.

For one who is endowed with such disciplines like celibacy etc. and meditates on Brahman in the lotus of the heart, as possessed of the qualities stated above, by giving up false desires for external things, this departure through the cerebral nerve has to be stated. Hence the section on the nerves is begun.

Atha, then; *yāḥ etāḥ*, those that are these; *nāḍyah*, veins that are going to be spoken of, which issue out on all sides from the lump of flesh called the heart, like rays shooting out of the sun; (and) are *hṛdayasya*, of the heart, related to the lotus shaped place for meditation on Brahman; they are filled with *aṇimnaḥ*, subtle juices; *piṅgalasya*, of tawny (colour), of a special colour; and *tiṣṭhanti*, exist by assuming that very colour. Similarly, they are filled with the subtle juices *śuklasya*, of white colour; *nīlasya*, of blue colour; *pītasya*, of yellow colour; and *lohitasya*, of red colour. The words 'they are filled with', are to be understood in connection with all the colours. Heat of the sun, called bile, when it comes into contact with a little of phlegm which has been fully developed by the heat of the sun called bile, becomes tawny. That again becomes blue when mixed with an abundance of wind. And that itself becomes white due to the preponderance of phlegm.

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When mixed with an equal quantity of phlegm it becomes yellow. It becomes red on account of the abundance of blood. Or, one should learn from a physician how these colours come into existence. But the Upanisad says that these different colours are formed due to the connection with the sun—they are (the colours) of the rays of the sun, which have entered into the nerves.

How?

Asau vā ādityaḥ, the yonder sun; *piṅgalaḥ*, is tawny in colour. *Eṣaḥ*, this sun; is also *śuklaḥ*, white. *Eṣaḥ*, this is; *nīlaḥ*, blue; *eṣaḥ*, this is; *pītaḥ*, yellow; *eṣaḥ*, this sun is; verily *lohitaḥ*, red.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः॥ २॥

2. As in the world, an extensive highway goes to both the villages—this one as well as that one—, in the very same way the rays of the sun go to both the worlds—this one as also that one. Those rays shoot out of that solar orb. They enter into these nerves and spread out from them. They enter into the yonder sun.

The Upanisad gives an illustration of how that sun becomes connected with the physical nerves:

Tat yathā, as in the world; *ātataḥ mahāpathaḥ*, an extensive highway; *gacchati*, goes; *ubhau grāmau*, to both the villages; *imam*, to this one which is near; and *amum ca*, to that one which is at a distance;—as is this

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illustration of a highway which enters into two villages, in a similar way indeed like the highway *etāḥ*, these; *ādityasya raśmayaḥ*, the rays of the sun; *gacchanti*, go, have entered into; *ubhau lokau*, both the worlds; *amum ca*, that one, the solar orb; *imam ca*, as also this one, this human being.

How? *Pratāyante*, they shoot out; *amuṣmāt ādityāt*, from that solar orb. *Tāḥ*, they; *sṛptāḥ*, enter; *āsu nāḍīsu*, into those human nerves which are tawny etc. in colour as described. *Ābhyaḥ nāḍībhyaḥ*, from these nerves; *te*, they; *pratāyante*, shoot out; and having spread out, *sṛptāḥ*, enter into; *amuṣmin āditye*, the yonder sun. The word *te*, they, is used in masculine because *raśmi*, rays, is used in both the genders (masculine and feminine).

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति॥ ३॥

3. That being so, when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream. Then he enters into these nerves. No sin touches him. He then verily becomes enveloped by the heat (of the sun).

Tat, that being so; *yatra*, when, at the time when this individual being; *suptaḥ*, sleeps; *etat*, in such a way; that *samastaḥ*, he has all his organs withdrawn; and is *samprasannaḥ*, tranquil. Since sleep is of two kinds[1], hence the adjective *samastaḥ*, all organs withdrawn, is

[1]Dream and deep-sleep.

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used. The meaning is that the functions of all his organs are withdrawn. Therefore as a result of this, the impurities that originate from contact with external things cease, and he becomes *samprasannaḥ*, tranquil, fully calm. Hence, *svapnam na vijānāti*, he does not see, does not perceive any dream—mental ideas that occur in a dream, i.e. appearances in the form of objects seen in a dream. When he is in such a state of deep-sleep, *tadā*, then; *sṛptaḥ bhavati*, he enters; *āsu nāḍīṣu*, into these nerves which are filled with the heat of the sun as stated above. The idea implied is that he enters into the heart through the nerves which serve as gates. Since the non-perception of dream owing to identification with Existence is not possible anywhere else (but in the heart), therefore, in conformity with this the seventh case in the word *nāḍīṣu*, *in* the nerves, is transformed into the third case (so as to mean 'through the nerves'). *Na pāpmā*, no sin in the form of either virtue or vice—any sin whatever; *spṛśati*, touches; *tam*, him who has become identified with Existence, because the Self then exists in Its own nature. By giving results in the form of happiness and misery, sin touches only one who remains identified with the body and the senses, but no sin dares touch one who has become identified with the Self and remains poised in his own nature, because he is beyond its touch. Indeed, a thing can be the object of some other thing, but he who has become identified with Existence has no distinction from anything or anywhere. In the sixth chapter itself we have said that a slip from one's own nature consists in proceeding towards the states of waking and dream, and the perception of external objects is owing to their seed

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in the form of ignorance, desire and action, not having been burnt away by the fire of the knowledge of Brahman. That is to be understood here as well.

When he sleeps in such a way, *tadā*, then; he *tejasā sampannaḥ bhavati*, becomes completely enveloped verily by the heat of the sun that has entered into the nerves. Hence, at that time his organs entirely stop extending through the nerves of the eyes etc. for enjoyment of external objects. Therefore, owing to his existence in himself and the withdrawal of the organs, it is reasonable that this individual does not see dreams.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति॥४॥

4. Then, when one is reduced to a state of weakness, people sitting around him say, 'Do you recognize me? Do you recognize me?' He recognizes so long as he does not depart from this body.

This being so, *atha*, then; *yatra*, when; *abalimānam nītaḥ bhavati*, one, say Devadatta, is reduced to a state of weakness—emaciation of the body owing to disease etc. or decrepitude etc.—i.e. when one is about to die; *abhitaḥ āsīnāḥ*, people, kinsmen, sitting around him; *āhuḥ*, say; '*Jānāsi mām*, do you recognize me, your son? *Jānāsi mām*, do you know me, your father?' and so on. *Saḥ*, he, that dying man; *jānāti*, recognizes sons and others; *tāvat*, so long; *yāvat*, as long as; *anutkrāntaḥ bhavati*, he does not depart; *asmāt śarīrāt*, from this body.

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अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभि-
रूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स
यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं
विदुषां प्रपदनं निरोधोऽविदुषाम्॥ ५॥

5. Now, when in this way he departs from this body, then he goes upward through these very rays. He either goes upward by meditating on *Om* (if he is an enlightened soul), or (goes downward if he is not so). He reaches the sun within the time that the mind takes for travelling (from one object to another). For enlightened souls this is surely the door for reaching the world (of Brahmā); but closed for unenlightened souls.

Atha, now; *yatra*, when; (*etat* is an adverb meaning 'in this way';) the unenlightened soul *utkrāmati*, departs; *asmāt śarīrāt*, from this body; *tadā*, then; *ūrdhvam ākramate*, he goes upward; *etaiḥ eva raśmibhiḥ*, through these very rays as described, to the world as have been earned through his activities. *Saḥ*, he, the other one, the enlightened soul, possessed of disciplines as described; *mīyate*, goes; *ut*, upward; *om iti*, by meditating on *Om*, by meditating on the Self with the help of *Om* as he had done earlier (while living). This happens if he is an enlightened person. *Vā*, or, one who is other than this, goes downward. This is the idea. *Saḥ*, he, the enlightened soul, when going up; *gacchati*, reaches; *ādityam*, the sun; *yāvat kṣipyet manaḥ*, within the time that the mind takes for travelling (from one object to another). Not that he actually takes that much time. The idea is that he moves extremely fast.[1]

[1]In this context, by the word 'enlightened' are meant those who

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Why does he go to the sun? That is being answered: *etat vai khalu*, that which is the sun; is the well-known *loka-dvāram*, door to the world of Brahma. The enlightened soul goes to the world of Brahman through that which serves as a door. Therefore it is *prapadanam*, the door; *viduṣām*, for the man of knowledge. The word *prapadanam* is derived in the sense of that through which one reaches the world of Brahma. But *nirodhaḥ aviduṣām*, closed for the unenlightened souls. The word *nirodhaḥ* is derived in the sense of 'being debarred from'—from the sun in the case of unenlightened souls. The meaning is that the unenlightened souls, remaining confined within the body itself by the solar heat, do not go out through the cerebral opening. This is on the strength of the verse which speaks of the 'other nerves moving in diverse directions' (vide next verse).

तदेष श्लोकः। शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका। तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति॥ ६॥ इति षष्ठः खण्डः॥ ६॥

6. With regard to that here occurs this verse:

The nerves of the heart are a hundred and one. One of them goes towards the crown of the head. Going upward through that, one attains Immortality. The

meditate on qualified Brahman and reach the world of Hiraṇyagarbha; and by the word 'unenlightened' are meant those who confine themselves to mere rites without meditation. For those who realise the supreme Brahman there can be no movement, as the Upaniṣad says '*atra brahma samaśnute*'.

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other nerves, going in diverse directions, become the causes of departure, become the causes of departure.

Tat, with regard to that, with regard to the idea as already narrated; *eṣaḥ ślokaḥ bhavati*, here occurs this verse, a *mantra*:

Nāḍyaḥ, the nerves; *hṛdayasya*, of the heart, the principal ones associated with the lump of flesh called the heart; are *śatam ca ekā*, a hundred and one, because the nerves in the body are innumerable. *Ekā*, one; *tāsām*, of them; *abhiniḥsṛtā*, goes towards, goes out through; *mūrdhānam*, the crown of the head. *Ūrdhvam āyan*, going upward; *tayā*, through that; one *eti*, attains; *amṛtatvam*, Immortality. *Anyaḥ*, the other nerves; *viśvam*, going in diverse directions, going in curved lines as also upwards; *bhavanti*, become doors for going to worldly states, but not for immortality. What then? They become merely the means *utkramaṇe*, for departure from the body. This is the meaning. The repetition of *utkramaṇe bhavanti* is to indicate the conclusion of the topic.

SECTION 7

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच॥ १॥

1. Once upon a time Prajāpati said, 'The Self which has no sin, no decrepitude, no death, no sorrow, no

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hunger, no thirst, has unfailing desires, unfailing will—That has to be known, That has to be enquired into for realization. He who, after knowing that Self, realizes It, attains all the worlds and all the desires.'

It has been said, '"Then, this one who is fully serene, rising up from this body (and) reaching the highest light, remains established in his true nature. This is the Self. This is Immortal. This is beyond all fear. This is Brahman". This he said' (VIII.3.4). As to that, who is that fully serene one? Or how is he to be known as one who, rising up from this body and reaching the highest light, remains established in his true nature? What are the characteristics of that Self in whose true nature he remains established? The characteristics of the fully serene one are associated with the body. How can that be his real nature which is different from this? These subjects have to be dealt with. Hence is started the following text. The story, however, is meant for revealing the injunction about the processes of receiving and imparting Knowledge, and it is meant also for the eulogy of Knowledge, as one might say, 'This drink has been enjoyed by the King'.

Yaḥ ātmā apahata-pāpmā vijaraḥ vimṛtyuḥ viśokaḥ vijighatsaḥ apipāsaḥ satyakāmaḥ satyasaṅkalpaḥ, the Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst; which has unfailing desire, unfailing will; for the meditation on which, for the realization of which, has been mentioned the lotus of the heart; in which are deposited true desires covered by falsehood; as an associate of meditation on which celibacy was spoken of as a discipline; for the

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attainment of the result of meditation on which, going out through the cerebral nerve was spoken of; *saḥ anveṣṭavyaḥ*, That has to be known through the instruction of the scriptures and teachers, It is to be specially desired to be known; *saḥ vijijñāsitavyaḥ*, That is to be enquired into for realization, That is to be made an object of one's own realization.

What will result from knowing It and enquiring into It for realization? That is being answered.

Saḥ, he; *sarvān ca lokān āpnoti*, attains all the worlds; *ca*, and; *sarvān kāmān*, all the desires. For him is the attainment of all the desires and all the worlds; *yaḥ ātmānam anuvidya*, who having known this Self as described, through the means as instructed by the scriptures and teachers; *vijānāti*, makes It an object of his own realization, i.e. the result comes in the form of becoming the Self of all. *Prajāpatiḥ uvāca ha*, Prajāpati said this once upon a time.

This injunction (in the two phrases) 'It is to be known' and 'It is to be enquired into for realization', is a regulative one (for a perceptible result), and not a fresh one (for *apūrva*, an unseen result). The meaning is that It is to be known and enquired into in this way, because the result of knowing It and enquiring into It for realization is a perceptible one. By saying again and again, 'I do not find any enjoyment here', the Upaniṣad will show that the result is a perceptible one. The perceptible result is the cessation of the contrary comprehension of the Self as characterised by the qualities of the body, on the comprehension of Its true nature. And this cessation is a perceptible result. Hence it is proper to say that this injunction has a

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regulatory purpose, but it is not possible here to have a fresh injunction (for an unseen result) as in the case of Agnihotra sacrifice etc.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः॥ २॥

2. Both the gods and the demons verily heard that as it passed on from person to person, (and) they said: 'If you permit, let us search for that Self by knowing which one attains all the worlds and all the desires.' Saying so, among the gods Indra himself went out, while Virocana from among the demons did so. Without each other's knowledge, those two came to Prajāpati, with faggots in hand.

The purpose of the story beginning with 'Both the gods and the demons' etc. has already been stated.

Tat, that, the utterance of Prajāpati; *ubhaye*, both; *deva-asurāḥ*, gods and demons; *ha anu-bubudhire*, verily heard, came to know when it reached their ears as it passed on from person to person. Having known this utterance of Prajāpati what did they do? That is being said: *Te ha ūcuḥ*, they said—the gods talked about it among themselves in their own assembly, as also did the demons; '*Hanta*, if you permit; *anvicchāmaḥ*, we shall search for; *tam ātmānam*, that Self as spoken of by Prajāpati; *yam ātmānam anviśya*, by knowing which Self; *sarvān ca lokān āpnoti*, one attains

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all the worlds; *sarvān ca kāmān*, and all the desires. Having said so, *Indraḥ ha eva*, Indra himself who was indeed the king of the gods; *abhi-pravavrāja*, went out only with his body towards Prajāpati, leaving behind all other gods, all enjoyable things and garments. So also did *virocanaḥ asurāṇām*, Virocana from among the demons. It is thus shown that the teachers have to be approached with humility, and also that Knowledge is greater than rulership over the three worlds, since both the king of the gods and of the demons, though they were fit to have very costly enjoyments, approached the teacher in that way. *Tau ha*, those two surely; *ajagmatuḥ*, came; *prajāpatisakāśam*, into the presence of Prajāpati; *samitpāṇī*, (each) with a load of faggots in hand; *asamvidānau eva*, verily without each other's knowledge, without informing each other, showing each other's jealousy regarding the result of the Knowledge.

तौ ह द्वात्रिꣳशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्तावत्थास्तमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावत्थास्तमिति॥ ३॥

3. These two lived in celibacy for thirty-two years. To them Prajāpati said: 'For what purpose have you stayed here?' They said: '(The good people) know this teaching of your venerable self: That Self which has no

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sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desire, unfailing will, is to be known, That is to be enquired into for realization. He who having known this Self, makes It an object of his realization, attains all the worlds and all the enjoyments. We have stayed with the desire for knowing That.'

Tau ha, those two, having gone; *brahmacaryam ūṣatuḥ*, lived in celibacy, being engaged in serving (the teacher); *dvātrimśatam varṣāṇi*, for thirty-two years. Although aware of their intention, *prajāpatiḥ*, Prajāpati; *tau uvāca*, said to them: '*Kim icchantau*, for what purpose, desiring what end; *avāstam*, have you two stayed?' Having been asked so, *tau*, they; *ūcatuḥ ha*, said: 'Good people *vedayante*, know; this teaching of *bhagavataḥ*, your venerable self: "That Self which is" etc. Therefore *avāstam*, we have stayed; *tam icchantau*, with the desire for knowing, that Self.'' Although before coming to Prajāpati the two were full of jealousy against each other, yet, owing to the importance of the need of acquiring knowledge, they lived in celibacy with Prajāpati by giving up such faults as attachment, aversion, delusion, jealousy, etc. Thereby is declared this glory of the knowledge of the Self.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच॥४॥ इति सप्तमः खण्डः॥७॥

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4. To them Prajāpati said: 'The Person that is seen in the eye, is this Self.' He added, 'This is Immortal, Fearless. This is Brahman.' 'In that case O venerable sir, this one that is seen clearly in the water and this one that is in the mirror—, among these which is this Self?' He replied, 'This very one is clearly seen in all these.'

Seeing *tau*, them both, engaged thus in austerity, pure, free from sin, and fit; *prajāpatiḥ uvāca ha*, Prajāpati said: '*Yaḥ eṣaḥ akṣiṇī puruṣaḥ*, the Person that is in the eye; *dṛśyate*, which is perceived as the Seer by the yogins who have withdrawn their eyes and other organs, and are free from impurities; *eṣaḥ ātmā*, this is the Self possessed of the qualities of being free from sin etc., of which I spoke in the past, (and) from the knowledge of which comes the attainment of all the worlds and desires. This is *amṛtam*, Immortal, called the Infinite; and hence this is *abhayam*, Fearless. And hence this is *brahma*, Brahman the oldest.' *Atha*, then, after hearing this utterance of Prajāpati, 'The Person that is seen in the eye', they both understood the reflected image to be the Person, and having understood thus, they asked Prajāpati for confirmation: '*Atha*, in that case; *bhagavaḥ*, O venerable sir; *yaḥ ayam apsu parikhyāyate*, this one that is seen clearly in the water; *yaḥ ca ayam ādarśe*, and this one that is in the mirror, as also in sword etc.—seen in the form of an image of oneself; among these *katamaḥ eṣaḥ*, which is this Self spoken of by you? Or is it the same one that exists in all?' Being asked this, Prajāpati, having in his mind the idea, '*Eṣaḥ u eva*, this very one is the Seer in the eye of whom I spoke', *uvāca ha*, said: '*Eṣaḥ u eva*,

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this one; *sarveṣu anteṣu parikhyāyate*, is clearly seen in all these',

Objection: Well, how could it be proper for Prajāpati who was the teacher, free from defects, to confirm the wrong understanding of the two disciples?

Reply: Quite so. But there was no such confirmation.

Objection: How?

Reply: Indra and Virocana had certainly ascribed to themselves learnedness, greatness, and intelligence, and thus indeed are they well-known in the world. If they had been told by Prajāpati, 'You are two fools who have misunderstood', then, they would have become sorrowful in their hearts. And then, because of the dejection caused in their hearts by it, their enthusiasm for repeating the question, hearing the answer, accepting it and understanding it, would have been hindered. Therefore Prajāpati thinks that the students have to be protected. 'Let them accept thus for the time being. That (mistake) I shall remove through a demonstration with a plate full of water.'

Objection: Well, is it not improper to speak such a falsehood as, 'This very one is . . .'?

Reply: Neither did he speak a lie.

Objection: How?

Reply: Because, as compared with the acceptance by the students of the reflection as the Self, what was nearer to the mind (of Prajāpati) was the Person in the eye spoken of by himself. For the Upaniṣad says, 'He (the Self) is inside all'. About that one only he spoke, 'This very one is' etc. Therefore no falsehood was uttered by Prajāpati.

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SECTION 8

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आ नखेभ्यः प्रतिरूपमिति॥ १॥

1. 'After seeing the Self in a plate full of water, you tell me that which you do not understand about the Self.' Both of them looked into a plate full of water. To them Prajāpati said, 'What do you see?' They said: 'O venerable sir, we see this self of ours as a reflection in its fullness, from the hair (of the head) to the tip of nail (of the toes).'

In keeping with that, for the removal of their wrong understanding, he said:

Avekṣya, after seeing; *ātmānam*, the Self; *udaśarāve*, in a plate etc. full of water; *tat me prabrūtam*, tell me that; *yat ātmanaḥ na vijānīthaḥ*, which you do not understand about the Self, while seeing the Self there.' Being told so, *tau ha*, both of them; *avekṣām cakrāte*, looked into; *udaśarāve*, a plate full of water in that very way. When they were doing so, *tau ha prajāpatiḥ uvāca*, Prajāpati said to them; '*Kim paśyatha*, what do you see?'

Objection: Well, though they were told, 'Tell me that after looking into a plate full of water', yet, how is it that after looking into it, it was not reported to Prajāpati by them, 'This has not been understood by us'? And although they did not communicate the cause

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of their ignorance, still Prajāpati asked, 'What do you see?' What is the intention there?

Reply: That is being stated. The apprehension, 'This remains not understood by us', did not arise in them. The conviction that the reflected image was the Self, remained firmly rooted in them, because of which the text will say, 'They went away with unruffled minds'.

Calmness of mind cannot reasonably come unless one is convinced of the thing sought for. This is why they did not say, 'This has not been understood by us'. The students who had understood wrongly were not to be neglected. So he himself asked, 'What do you see?' And for the removal of the wrong understanding he will say, 'Well adorned' etc. *Tau ha ūcatuḥ*, they said; '*Bhagavaḥ*, O venerable sir; *paśyāvaḥ*, we see; *idam ātmānam*, this Self; *āvām*, of ours; *pratirūpam*, as a reflection; *sarvam eva*, in its fullness; *ālomabhyaḥ*, from the hair (of the head); *ānakhebhyaḥ*, to the tip of the nail (of the toes). O venerable sir, we see our reflections in the plate full of water, together with hair, nail, etc. just as our own (selves) are possessed of hair, nail, etc.

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति॥ २॥

2. To them Prajāpati said, 'Being well-adorned, well-attired, and clean, look into the plate full of water.' Both of them becoming well-adorned, well-attired, and clean, looked into the plate full of water. To them Prajāpati said, 'What do you see?'

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For removing their conviction that the reflection was the Self *prajāpatiḥ*, Prajāpati; *uvāca ha*, said; *tau*, to them again:

'*Bhūtvā*, becoming; *sādhu-alaṅkṛtau*, well-adorned as in your own houses; *suvasanau*, well-attired, putting on costly dresses; *pariṣkṛtau*, clean, paring your nails and cutting your hair, both of you look again into the plate full of water.' Here also he did not instruct them, 'Tell me what you do not understand.'

Objection: How again, could their mistaking the reflection as the Self be removed by this looking into the plate full of water after becoming well-adorned etc.?

Reply: As the adventitious, costly ornaments and costly dresses which were connected with the body became the causes of the reflection in the plate full of water, similarly the body also had earlier created a reflection. This is what is understood. Further, the hair and nails which were parts of the body before paring, and which had been thought of as permanent, were the causes of reflection earlier. But when they were pared, the reflections of hair and nails were not seen at all. Hence it is established that, like the hairs and the nails, the body also is subject to appearance and disappearance. And it is proved that the reflection seen in the plate full of water and the body which is the cause of it are not the Self, for like the ornaments etc. associated with the body, they are (also) causes of reflection in the plate full of water. Not only this, but it is also to be understood from this illustration that whatever is thought of as belonging to oneself, viz happiness, sorrow, attachment, aversion, delusion, etc. are not the Self because of their being adventitious like the

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hairs and the nails. Since even after hearing and acting according to the illustration of being well-adorned etc. as told by Prajāpati, which was meant for the complete removal of false understanding, the wrong understanding of the image as the Self was not removed from the two, therefore it is understood that Indra and Virocana became debarred from discriminating knowledge, owing to some defect in themselves. *Tau*, to them who remained firmly convinced as before; (Prajāpati) asked; '*Kim paśyatha*, what do you see?'

तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः॥ ३॥

3. They said, 'O venerable sir, just as we are thus well-adorned, well-attired, and clean, so also, O venerable sir, are these two (reflections) well-adorned, well-attired and clean.' 'This is the Self,' said he, 'This is Immortal, Fearless. This is Brahman.' They went away with satisfied minds.

They understood *idam*, this in that very way; *yathā eva*, exactly as they had done before, 'Just as *āvām*, we; *svaḥ*, are; *sādhu-alaṅkṛtau*, well-adorned etc. so also are these selves in the reflection.' Thus they became firmer in their wrong convictions. After having spoken of the characteristics of the Self in 'That Self which has no sin', etc. when they two were again in search of Its fuller knowledge, the Self was directly pointed by saying, 'The Person that is seen in the eye'. And although

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after that, for the removal of their wrong understanding of this (instruction), the illustration of seeing the well-decorated person in the plate full of water was given, their wrong understanding which was different from the knowledge of the Self spoken of, was not removed. Hence, thinking that due to some defect in themselves their power of discriminating knowledge had become restricted, and having (at the same time) in his own mind the Self that was really intended to be spoken of, Prajāpati said as before: '*Eṣaḥ ātmā*, this is the Self; *etad amṛtam*, this is Immortal; *abhayam*, Fearless; and *etad brahma*, this is Brahman.' But he did not speak of the self that was understood by them.

He thought, 'By hearing the characteristics of the Self, "The Self that is" etc., and by hearing of the Person in the eye, and by the reasoning presented in (the illustration of) the plate full of water, they will become purified. Also by recollecting all my words again and again, and through the removal of the hindrance, their discrimination about the Self will arise spontaneously.' So, for avoiding creation of sorrow in their hearts, which might result from asking them to continue their celibacy (student-life) again, he did not mind even their going away with the conviction that they had attained their goal. *Tau ha*, they two, Indra and Virocana; *pravavrajatuḥ*, went away; *śāntahṛdayau*, with satisfied minds, satisfied hearts, i.e. with the idea of having attained their goal. But the word *śama* (in *śānta*) is not used in its literal sense of serenity, because if they had serenity, then their wrong understanding would have been removed.

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तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति॥४॥

4. Looking at them Prajāpati said: 'They are going away without attaining the Self and without realizing it. Those who will hold on to this mystic teaching, be they gods or demons, will become defeated.' He who was Virocana went to the demons, verily with a satisfied mind. To them he spoke of this mystic teaching: 'The self is to be adored in this world. The self is to be attended upon. One attains both the worlds, this as well as that, by adoring the self and attending upon it.'

As they two, Indra and Virocana, who were kings and were attached to enjoyments, went away, Prajāpati thought they might forget what had been said, and in order to avoid creating sorrow in their hearts by a direct talk, he said indirectly (as follows) while *anvīkṣya*, looking at them at a distance, as they were going away. He did so with the idea that as the words 'Free from sin', etc. had reached their ears, so also these words would reach them: (Prajāpati said) '*Anupalabhya*, without attaining; *ātmānam*, the Self as possessed of the qualities already stated; and *ananuvidya*, without realizing It, without making It an object of their direct knowledge, and having an opposite conviction; these Indra and Virocana are *vrajataḥ*, going

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away. Therefore, *yatare*, those who; *devā vā asurā vā*, be they gods or demons, without distinction; *etad upaniṣadaḥ bhaviṣyanti*, will hold on to this mystic teaching—those who will possess such a mystic teaching of the knowledge of the Self as was accepted by these two, be they gods or demons, are *etadupaniṣadaḥ*—, i.e. those who will become possessed of this kind of knowledge, this kind of conviction—what will they become? *parā-bhaviṣyanti*, they will become defeated. The meaning is that being deflected from, having strayed from the path leading to Liberation, they will be destroyed.

Of the two kings of the gods and demons, who were going home, *saḥ ha*, he who was Virocana, the king of demons; *jagāma*, went; *asurān*, to the demons; *śāntahṛdayah eva*, verily with a satisfied mind. And having gone, *provāca*, he spoke; *tebhyaḥ*, to them, to the demons; *etam upaniṣadam*, this mystic teaching, which was the mystic teaching of thinking of the body as the Self. 'By our father (Prajāpati) it has been said that the Self is nothing else but the body. Therefore, this *ātmā eva*, very self which is the body; *mahayyaḥ*, is to be adorned; *iha*, here in this world. Similarly, *paricaryaḥ*, it is to be attended upon. So also *mahayyan*, by adoring; and *paricaran*, attending upon; *ātmānam*, the self indeed; *iha*, here in this world; *ubhau lokau avāpnoti*, one attains both the worlds; *imam ca amum ca*, this as well as that.' The idea of the king was that all the worlds and all the desirable things are comprised within this world and in the next.

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणाꣳ होषोपनिषत्प्रेतस्य शरीरं भिक्षया

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वसनेनालङ्कारेणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते॥ ५॥ इत्यष्टमः खण्डः॥ ८॥

5. Therefore, even today in this world, regarding a man who does not practice charity, who has no respect, and who does not perform sacrifice, they say, 'Alas, he is demonical', for this mystic knowledge is of the demons. They deck the body of a departed man with things of enjoyment, clothes and decorations in this way, and they think that they will be conquering the other world verily by this.

Tasmāt, therefore, their following continues to exist even today. Hence, *iha*, here, in this world; regarding a man *adadānam*, who does not practise charity, who does not distribute wealth; *aśraddhadhānam*, who has no respect, has no faith in good works; *ayajamānam*, who does not perform sacrifices according to his capacity, who by nature is a non-performer of sacrifices; *āhuḥ*, they, the good people say in regret: '*Bata*, alas!; this one is certainly *asuraḥ*, demonical, because he is of a demonical nature'; *hi*, for; *eṣa upaniṣat*, this mystic knowledge having the characteristics of disrespect etc.; *asurāṇām*, is of the demons. Being impressed by that mystic knowledge, *samskurvanti*, they deck; *pretasya śarīram*, the body of a departed man, a corpse; *bhikṣayā*, with things of enjoyment in the form of perfumes, garlands, food, etc.; *vasanena*, with clothes, by such means as covering (the dead body) with clothes etc.; *alaṅkāreṇa*, by decoration with flags, buntings, etc.; they decorate in this way and *manyate*, they think; that *etena*, by decorating the dead body in this manner; *jeṣyantaḥ*, they will be conquering; *amum lokam*, the other world, the world that is to be attained.

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SECTION 9

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति॥ १॥

1. Then, surely Indra, even before reaching the gods found this difficulty: 'Just as when this body is well-adorned, then this one (the reflection) also certainly is well-adorned; when well-dressed it becomes well-dressed; when clean, this also becomes clean. In this very way, when this (body) becomes blind it (the reflection) becomes blind; when this has running eyes or nose it also gets running eyes or nose; when this is crippled it also becomes crippled; in accordance with the destruction of this, it also gets destroyed. I do not find any benefit in this.'

Atha ha, then, surely; *indraḥ*, Indra; *aprāpya eva devān*, even before reaching the gods, on account of being endowed with such godly qualities as non-cruelty etc., recollecting the words of the teacher again and again as he was going; *dadarśa*, found; *etat bhayam*, this difficulty that is going to be spoken of, which arose from his way of understanding the Self.

A part of the idea, for explaining which Prajāpati had advanced an argument with the example of a plate

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full of water, flashed in the intellect of Indra, because of which he found a defect in accepting the reflection as the Self.

How?

Yathā eva, just as; *asmin śarīre sādhu alaṅkṛte*, when this body is well-adorned; *ayam*, this reflection considered as the Self; also *bhavati*, becomes; *khalu*, certainly; *sādhu-alaṅkṛtaḥ*, well-adorned; and *suvasane*, when well-dressed; *suvasanaḥ*, it becomes well-dressed; *pariṣkṛte*, when clean; *pariṣkṛtaḥ*, it becomes clean—as when the parts of the body such as nails, hair, etc. are removed, the reflection considered as the Self also becomes clean, becomes devoid of nail, hair, etc. *Evam eva*, in this very way; *asmin andhe*, when this body becomes blind, when the eyes are removed; *ayam*, the reflection considered as the Self; also *andhaḥ bhavati*, becomes blind, because, as parts of the body, the eyes are similar to the nails and hair. *Srāme*, when this has one eye; *srāmaḥ*, it becomes one eyed. *Srāma* surely means a person with one eye. Or since this is already implied by the word blindness, the word *srāma* here means one whose eyes or noses are ever running. *Parivṛkṇaḥ*, one who is crippled, whose hands or legs have been cut off. When the body has its eyes and nose running, or has its hands or legs cut off, the reflection considered as the Self also becomes so. Similarly *anu*, in accordance with; *nāśam*, destruction; *asya śarīrasya*, of this body; *eṣaḥ*, this one; *naśyati*, gets destroyed. Therefore, *aham*, I; *na paśyāmi*, do not see; *bhogyam*, any benefit; *atra*, in this, in this looking upon either the reflection as the Self or the body as the Self.

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स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन्पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति॥ २॥

2. He came again with faggots in hand. To him Prajāpati said, 'O Indra, now that you went away along with Virocana, satisfied in heart, what is the purpose of your returning?' He said, 'O venerable sir, just as this (reflection) becomes well-adorned when the body is well-adorned; it becomes well-dressed when it (the body) is well-dressed; becomes clean when it is clean, similarly, indeed, this becomes blind when this (the body) is blind; it has its eyes or nose running when this (the body) has running eyes or nose; this becomes crippled when it (the body) is crippled. In accordance with the destruction of this very body, this (reflection) gets destroyed. I do not find any benefit in this.'

Attributing this defect definitely to his looking upon the reflection of the body as the Self, *saḥ*, he; *punaḥ eyāya*, came again; *samit-pāṇiḥ*, with faggots in hand for living as celibate. *Tam*, to him; *prajāpatiḥ*, Prajāpati; *uvāca ha*, said; '*Maghavan*, O Indra; *yat*, now that; *pravrājīḥ*, you went away; *śāntahṛdayaḥ*, satisfied in heart; *sārdham*, along with; *virocanena*, Virocana; *kim icchan*, what is the purpose; *punarāgamaḥ*, of your

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returning?' Although he knew, still, he asked again to have Indra reveal his intention, just as in the case of (Sanatkumāra telling Nārada) 'You approach me with all that you know' (VII.1.1). Accordingly Indra expressed his own purpose with the words, 'Just as this (reflection)' etc. And Prajāpati also confirmed it by saying, 'This is really so'.

Objection: When both heard the same statement about the 'Person in the eye', Indra understood the reflection of the body as the Self, while Virocana understood the body itself as the Self. How did that happen?

Reply: Aṣ to that some (teachers) think:'As in the case of Indra, who was recollecting the words of Prajāpati about the plate full of water etc. there occurred, even before he reached the gods, the acceptance of the reflection as the Self, thinking that to be what the teacher had said, and in this he found a difficulty, it was not so in the case of Virocana. What then? (In his case) there was acceptance of the body itself as the Self, and there was not even the finding of a defect in this. Similarly indeed, in the cases of Indra and Virocana with regard to the power of acquiring knowledge, there was a greater or lesser defect in the form of an obstacle, due to which there was the acceptance of the reflection as the Self and the body as the Self (respectively). Because of lesser defect, Indra accepted with faith the primary meaning of 'that which is seen' (VIII.vii.4); but the other, giving up the meaning of the Upaniṣad, because of an abundance of defect, figuratively accepted the body which was the cause of reflection, as 'This is what was spoken of by Prajāpati'. Virocana's

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idea was this: 'As when two pieces of cloth, one blue and the other not blue, are reflected in a mirror, it is said with regard to the reflection seen that the blue one is costlier, meaning thereby that the blue cloth *causing* the reflection is so, similar is the case here.' It is well-known that although the word heard may be the same, still its understanding occurs according to the purity or the impurity of the hearer's mind, as it is mentioned in another Upaniṣad that although the word heard was only *da*, yet the meanings understood were *damyata* be restrained, *datta*, be charitable; and *dayadhvam*, be kind (Bṛ. V.2.3). (In understanding anything) other auxiliaries (such as reasoning) also function in keeping with the make of a person's mind.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच॥ ३॥ इति नवमः खण्डः॥ ९॥

3. He said, 'O Indra, this is indeed so. I shall explain this very one to you again. Live for another thirty-two years.' He lived for another thirty-two years. To him he said:

Prajāpati *uvāca ha*, said; '*Maghavan*, O Indra; *evam eva eṣaḥ*, this is indeed so. You have well understood it that the reflection is not the Self. The Self under discussion which was spoken of by me, *etam tu eva*, this very thing, this very Self; *anuvyākhyāsyāmi*, I shall explain again; *te*, to you although it was explained before. Since you did not understand this matter which becomes an object of comprehension to those people

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who are free from defects, even when it is spoken of only once, therefore your power of understanding has been obstructed by some defect. Hence, for the removal of that defect *vasa*, you live; *aparāṇi*, for another; *dvātrimśatam varṣāṇi*, thirty-two years.' After having said so, *uvāca ha*, he said; *tasmai*, to him who had stayed thus and had his defects attenuated:

SECTION 10

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति॥ १॥

1. He said, 'This one who, being adored, moves about in dream, is the Self. This is immortal. This is Fearless, this is Brahman.' He went away with a satisfied mind. Even before reaching the gods he found this difficulty: 'Although this body that is such becomes blind, this one does not become blind; although the body may have running eyes and nose this one does not have its eyes and nose running; nor indeed is it tainted by the defects of this (body).'

The Self which has the characteristics of being free from sin etc. and which was explained in, 'the Person that is seen in the eye', etc. (VIII.1.5; 7.4) is *eṣaḥ*, this—who is it?—*yaḥ*, who; *carati*, moves about; *svapne*, in dream; *mahīyamānaḥ*, being adored by women and others—i.e. experiences many kinds of

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enjoyments occuring in dream. *Eṣaḥ ātmā*, this is the Self etc. is similar to what has been explained before.

Saḥ, he, Indra, being told so; *pravavrāja*, went away; *śāntahṛdayaḥ*, with a satisfied mind. He *aprāpya eva devān*, even before reaching the gods; *etat bhayam dadarśa*, found this difficulty regarding this Self, as he had earlier.

How? *Yadyapi*, although; *tat idam śarīram*, this body that is such; *bhavati*, becomes; *andhaḥ*, blind; *saḥ*, that which is the dream-self; *anandhaḥ bhavati*, does not become blind. *Yadi*, although; *idam śarīram*, this body; *srāmaḥ*, may have running eyes and nose; this one *asrāmaḥ*, does not have his eyes and nose running. *Na eva eṣaḥ*, nor indeed is this dream-self; *duṣyati*, tainted by the defects; *asya*, of this body.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति॥ २॥

स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति॥ ३॥

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच॥ ४॥ इति दशमः खण्डः॥ १०॥

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2. 'It (the dream-self) is not killed by its (the physical body's) being killed; nor does it have running eyes and nose by its having running eyes and nose. But they seem to kill this one, they seem to drive him away. This one seems to become the perceiver of unpleasant things, and he weeps as it were. I do not find any benefit in this.'

3. He came again with faggots in hand. To him Prajāpati said, 'O Indra, now that you went away being satisfied in heart, what is the purpose of your returning?' He said, 'O venerable sir, although this body that is such, becomes blind, this one (the dream-self) does not become blind. Although it (the body) may have running eyes and nose, this one does not have its eyes and nose running; nor indeed is it tainted by the defects of this (body).

4. It (the dream-self) is not killed by its being killed; it does not have running eyes and nose by its having running eyes and nose. But they seem to kill him, and they seem to drive him away. This one seems to become the perceiver of unpleasant things as it were; moreover, he weeps as it were. I do not find any benefit in this.' He said, 'O Indra, this is indeed so. I shall explain to you this very one again. Live for another thirty-two years.' He lived for another thirty-two years. To him he said:

It (the dream-self) is not killed even by the killing of this (the body), unlike the reflection considered as the Self. The dream-self does not have its eyes and nose

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running because of its (the physical body's) having running eyes and nose. What was stated in the beginning of the chapter as a mere scriptural text, viz, 'This does not become deformed by the decrepitude of this (body)' (VIII.1.5) etc. that is introduced here for being established through reason. As to that, this dream-self does not have the defects of the reflection considered as the Self. But they *ghnanti eva enam*, kill him as it were. The word *eva* has been used in the sense of *iva*, as it were. It is to be understood that some people seem to kill him; not that they actually kill him, because in all the later sentences the word *iva*, as it were, is seen to be used.

Objection: Because of the qualifying sentence, 'It is not killed by its being killed', the meaning should be, 'They surely kill'.

Reply: This is not so because it is not reasonable to attribute uttering a falsehood to Prajāpati, who has been accepted as an authority (by Indra). Accepting him as an authority, how can Indra falsify Prajāpati's words, 'This is Immortal' (VIII.7.4).

Objection: Well, did not Indra mention a defect by saying, 'In accordance with the destruction of this, it also gets destroyed' (VIII.9.2), when Prajāpati had spoken about the reflection as the Self? Similar should be the case here as well.

Reply: Not so.

Objection: Why?

Reply: Indra thinks that when Prajāpati said, 'This Person that is seen in the eye', he did not mean the reflection as the Self.

Objection: How?

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Reply: If Indra thinks that, when the question was about the one who is free from sin etc. Prajāpati has spoken of the reflection as the Self, then, why should he go again to Prajāpati with faggots in hand, by accepting him as an authority? And he did go. Therefore Indra thinks that the reflection was not spoken of as the Self by Prajāpati. And accordingly it has been explained that the Seer that is seen in the eye is meant.

Similarly, *vicchādayanti iva*, they seem to drive (him) away. So also *apriya vettā iva bhavati*, this one seems to become the perceiver of unpleasant things, like death of son etc. *Api*, moreover; he himself *roditi iva*, weeps as it were.

Objection: Is it not that he does indeed experience the unpleasant? Why is it said, 'he becomes a perceiver as it were'?

Reply: No, because the statement of immortality and fearlessness would become unreasonable. Moreover, another Upaniṣad says, 'He meditates as it were' (Bṛ.IV.3.7).

Objection: Does it not contradict direct experience?

Reply: No, because (this) misconception is possible just like the (error of) direct perception of the body as the Self.

Leave aside for the time being[1] whether he actually experiences the unpleasant or seems to experience it. 'I do not find any benefit in this.' The idea is, 'I do not find the desired benefit even from knowing the dream-self.' (Prajāpati said: 'O Indra) *evam eva eṣaḥ*, this is so indeed, in accordance with your understanding'. This

[1]See Commentary on VIII.12.1 for further discussion.

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much is understood, since what is intended (by Prajāpati) is that the Self is possessed of the qualities of immortality and fearlessness. 'Although twice spoken of by me logically, still, he does not understand it properly. Therefore, as before, even now he has some cause of obstruction.' Thinking so, Prajāpati ordered, 'Live for another thirty-two years', for the elimination of that. To him who had lived thus and had his defect attenuated, Prajāpati said:

SECTION 11

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवꣳ सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति॥ १॥

1. 'That being so, when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream. Then, this is the Self. This is Immortal, This is Fearless, This is Brahman. He went away being satisfied in heart. Even before reaching the gods he found this defect: 'This one surely does not now fully know himself as 'I am this one', nor does he surely know these creatures. He gets lost as it were. I do not find any benefit in this.'

Just as he had done before, (here also) after saying 'I shall speak to you', etc. *uvāca ha*, he said in accordance with his own intention, 'That being so, when one sleeps

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in such a way', etc. which has been explained before (VIII.6.3). 'The Person who is the Seer in the eye, and this one who, being adored, moves about in dream, is the same Person who *suptaḥ*, when asleep; *samastaḥ*, has all his organs withdrawn; and is *samprasannaḥ*, tranquil. *Svapnam na vijānāti*, he does not see any dream. *Eṣaḥ ātmā iti*, this is the Self; *etat amṛtam*, this is Immortal; *abhayam*, this is Fearless; *etat brahma*, this is Brahman.' Indra found difficulty even in that.

How?

Nāha, not even when asleep; this one *khalu jānāti*, surely knows; *ātmānam*, himself; *samprati*, now, fully; *evam*, in this way. How? As '*ayam aham asmi*, I am this one'. And also *Na eva imāni bhūtāni*, nor does he surely know these creatures as well, unlike as he does in the waking or dreaming states. Therefore *vināśam eva apītaḥ bhavati*, he gets lost, i.e. destroyed as it were—as before, *eva* has to be understood in the sense of *iva*—, because when there is consciousness, the existence of the knower also becomes known, but not so when consciousness is not there. And a person in deep-sleep is not perceived to have consciousness. Hence the meaning is that he is lost as it were, but not that (Indra) means an actual destruction of the Self, because he wanted to have faith in the authoritativeness of the statement, 'Immortal, Fearless', etc.

स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एवꣳ सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति॥ २॥

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2. He came again with faggots in hand. To him Prajāpati said, 'O Indra, now that you went away being satisfied in heart, what is the purpose of your returning?' He said, 'O venerable sir, this one does not now fully know himself as "I am this one", nor does he surely know these creatures. He surely gets lost as it were. I do not find any benefit in this.'

This is to be explained as before.

एवमेवैष मघवन्निति होवाचैतं त्वेव ने भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स होवाच पञ्च वर्षाण्युवास तान्येकशतꣳ सम्पेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच॥ ३॥ इत्येकादशः खण्डः॥ ११॥

3. He said, 'O Indra, this is so indeed. I shall explain this very one to you again. Not of anything other than this. Live for another five years.' He stayed for another five years. They became a hundred and one years. It is this which people (mean when they) say, 'Indra certainly lived in celibacy in Prajāpati's house for a hundred and one years'. To him he said:

Saying, '*evam eva*, this is so indeed'; (Prajāpati said) '*Etam eva*, of this very one which was spoken of by me in three stages; *na eva anyatra etasmāt*, not of anything other than this, of something other than the Self—what then?—of this only; *anuvyākhyāsyāmi*, I shall explain. But there is only a little residual defect in you.

'For eliminating that *vasa*, live; for *aparāṇi pañca varṣāṇi*, another five years.' Being told so, he acted

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accordingly. *Tasmai*, to him, to Indra who had his defects like attachment etc. removed; *uvāca ha*, he spoke of the real nature of the Self which is free from defects pertaining to the three states and which has the characteristics of being free from sin etc. *Tāṇi*, they, the years, went up to a hundred and one. Digressing from the story, the Upaniṣad says that *tat etat*, it is this, shown in the text 'thirty-two years' etc.; *yat āhuḥ*, which good people say in the world; '*Ekaśatam ha vai varṣāṇi maghavan prajāpatau brahmacaryam uvāsa*, Indra certainly lived in Prajāpati's home in celibacy for a hundred and one years'.

In this way indeed, through great effort and toil extending over a hundred and one years, this knowledge of the Self, more important even than the position of Indra, was attained by Indra. Hence there can be no other human objective superior to this. In this way the Upaniṣad praises the knowledge of the Self.

SECTION 12

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः॥ १॥

1. 'O Indra, this body indeed is mortal. This is covered by death. That is the seat of this Self which is immortal and bodiless. Anything embodied is within the range of the desirable and the non-desirable. Surely, for that which remains embodied there can be

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no elimination of the desirable and the undesirable. But the desirable and the undesirable cannot surely touch (It) which has become unembodied.'

'*Maghavan*, O Indra; *idam śarīram*, this body; *vai*, surely; *martyam*, is mortal, subject to death. Listen to the reason as to why you think that, the Self spoken of by me as having the characteristics of being located in the eye etc. and being tranquil, gets lost as it were. That which is *idam vai*, this body which you see; that is *martyam*, subject to destruction, is mortal; and that is *āttam*, covered, always grasped; *mṛtyunā*, by death'. It may surely die any moment, and hence it is mortal. There is not so much scare when told that, the body is mortal in the sense that it will surely die at some time, as there is when told that it is ever in grasp of, surrounded by death. Therefore, for generating detachment, there is the special mention, 'grasped by death', so that somehow one might become detached from identification with the body and desist from it. The word 'body' here implies the organs and also the mind associated with it.

Asya ātmanaḥ, of this Self, of the tranquil one, which moves along three planes (of existence) as its loci; *amṛtasya*, of the Immortal, i.e. which is free from death etc. characteristic of body, organs and mind; *tat*, that body; is the *adhiṣṭhānam*, seat of enjoyment. Although by the expression, 'of the Immortal', unembodiedness becomes established *ipso facto*, still, the expression, *aśarīrasya*, of the unembodied, is used again to avoid the possibility of thinking that the Self has got parts and forms like air etc. Or, *ātmanaḥ*, from the Self, from Existence which is the Seer; *adhiṣṭhānam*, the seat has

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been derived through a succession of fire, water, earth, etc. Or (this body) is called an *adhiṣṭhānam*, a seat, because Existence itself presides over it by entering into it in the form of an individual soul. That (Self) with this kind of a seat—which is ever in the grasp of death, and which is a location possessed of the desirable and the undesirable since it is born from virtue and vice—, presiding over it and possessing it, becomes *saśarīraḥ*, embodied. Embodiedness for the Self which is naturally without any body, consists in Its identification with the body through indiscrimination that, 'I am that body indeed, and the body verily am I'. Therefore it is well-known that by becoming *saśarīraḥ*, embodied; *priyāpriyābhyām āttaḥ*, It comes within the grasp of the desirable and the undesirable. And *sataḥ*, for that Existence; *saśarīrasya*, which remains embodied, and which considers, 'The connection with and disconnection from external things are mine', *na ha vai asti*, surely there can be no; *apahatiḥ*, elimination, cessation, destruction; of the current *priyāpriyayoḥ*, of the desirable and the undesirable which originate from the connection or disconnection with external things.

Again, *priyāpriye*, the desirable and the undesirable; *na spṛśataḥ*, cannot touch It; *aśarīram santam*, which has become unembodied, freed from the non-discriminating idea of identity with the body, through the knowledge of Its own nature of unembodiedness. The verb 'touch', is to be connected with each, so that there are two sentences: 'the desirable cannot touch', and 'the undesirable cannot touch'. This is like the sentence, 'One should not speak with a heretic, an impure person and an irreligious person'. For they are the results of virtue and vice. But Its own nature is

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unembodiedness; so, since there is no possibility of virtue and vice (in It) therefore the existence of their results is absolutely impossible. Hence, 'the desirable and the undesirable do not touch'.

Objection: If the desirable also does not touch the unembodied one, then, what was said by Indra that, one in deep-sleep 'gets lost as it were', surely becomes applicable here also.

Reply: That defect does not arise because what is intended to be expressed is the negation of the desirable and the undesirable connected with the body (and) which are the results of virtue and vice. That is to say, the desirable and the undesirable do not touch the unembodied. For the word 'touch' is applicable in the case of those which appear and disappear—as for instance, 'the *touch* of cold', 'the *touch* of heat', etc. But heat and light which are inherent in fire cannot have *touch* with fire. Therefore, like the heat and light of fire or of the sun, desirableness which is the bliss natural to the Self is not negated here, on the strength of such Upaniṣadic texts as:

'Brahman is Consciousness and Bliss' (Bṛ. VI.1.28);

'Bliss is Brahman' (Tai. VI.3.1), etc. Besides, here also it has been said, 'The Infinite alone is joy' (VII.23.1).

Objection: Well, if the Infinite and desirableness are identical, (then desirableness) is not an object of knowledge; or if desirableness is the very nature of the Infinite, then it remains ever known. Thus it will be indistinguishable. This is not what Indra cherishes, because of which it has been said (by him), 'This one does not now fully know himself as, "I am this one",

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nor does he surely know these creatures. He surely gets lost as it were. I do not find any benefit in this'. (VIII.11.2).

What Indra cherishes is indeed that knowledge by which the Self knows the creatures and also Itself; by which It does not experience anything undesirable; and by which It attains all the worlds and all the desires.

Reply: It is true that this is what is desired by Indra: 'These creatures are different from me, and the worlds and desires are also different from me. I am the Lord of them.' But this is not beneficial to Indra. And that which is beneficial to Indra has to be spoken of by Prajāpati. That attainment of the Self which is unembodied like space, and which is achieved through the realization of the Self of all beings, all worlds, and all desires, that beneficial matter is what is intended to be spoken of by Prajāpati to Indra. But not of something like the attainment of a kingdom by a king. This being so and the Self being one, who will know and through what, that 'I am this, and all these are creatures'?

Objection: Well, from this point of view, do not the statements 'He sports with women and vehicles' (VIII. 12.3), 'If he becomes desirous of the manes as objects of enjoyment' (VIII.2.1), 'He becomes one-fold' (VII. 26.2), etc. become illogical?

Reply: No because the contact of that which is the Self of all with all the results, is not contradictory, like earth taking the form of all pots, water pots, jars, etc.

Objection: If there is identification with all, will there not be contact with sorrow as well?

Reply: No. There is no contradiction, since it is admitted that sorrow also becomes identified with the

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Self. Sorrow in the Self is due to imagination arising from ignorance, like (fear etc. arising from) the imagination of snake etc. on a rope. And that ignorance, which is the cause of sorrow, becomes eradicated through the realization of the true nature of the unity of the unembodied Self. Hence there is no possibility of the apprehension of connection with sorrow. The mental desires that arise from the will which springs from pure *sattva* qualities (of a man of realization) become connected with all creatures through the body of God. It is the supreme Self that is the real enjoyer through the adjunct of pure *sattva* qualities. The conclusion of the Upaniṣads is that the supreme Self itself is the basis of all kinds of dealings which arise from ignorance; there is no one else.

Some think that by the statement, 'The Person that is seen in the eye', verily the reflection of a person was spoken of by Prajāpati, and that the one seen in dream and deep-sleep is surely different. But it is not of the supreme Self possessed of the qualities of being free from sin etc. because there is a contradiction. And they say that the purpose of teaching about the Self as the reflection etc. is that, since the supreme Self is very difficult to comprehend, by Its being spoken about in the very beginning there must not occur any confusion in a mind very much attached to external objects, on hearing of a very subtle entity. As for instance, when some one wants to show the indistinct moon (to another) on the second day of the bright fortnight, he first points out some tree that is visible by saying, 'Lo! there is the moon', and then to another, and then again to the top of some hill near the moon, saying, 'This is the

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moon'. Then he sees the moon. In this very way it has been said by Prajāpati, 'The Person that is seen in the eye', etc. in three stages. But the ultimate Reality was not spoken of. They further say that the supreme Person in whom, rising up from this mortal body, one (the realized soul) attains unembodiedness of the nature of light, and remains engaged in laughing, sporting and enjoying with women, is the ultimate Reality.

True, such an explanation is very attractive to hear. But the meaning of this text cannot be so. How? If by saying 'the Person that is seen in the eye', Prajāpati had instructed about the reflection itself as the Self, in that case, after having started with the statement, '(the Person) that is seen in the eye', when the reflection was accepted as the Self by the two disciples, observing the wrong understanding of the two, his introduction of the illustration of a plate full of water, the question 'What do you see', and the instruction to be well adorned, for the removal of that (misconception) would become meaningless. Moreover, if that is what he had himself actually instructed, then, he should have given the reason for dispelling their understanding. And he himself should have spoken of the reason for dispelling (their) understanding with regard to the Self in dream and in deep-sleep. But this was not spoken by him. Therefore we think that it was not the reflection in the eye that was spoken of as the Self by Prajāpati. Furthermore, there is this other consideration: If the Seer in the eye was taught of by saying 'that is seen', then this becomes logical. And even in dream the Seer himself was taught of by saying, 'I shall explain to you this very one'

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Objection: If it be said that in dream the Seer was not taught of?

Reply: No because the instruction is, 'He weeps as it were, seems to become the perceiver of unpleasant things as it were' (VIII.10.2). Besides, none other than the Seer moves about in dream being adored by others, because it has been logically established in another Upaniṣad that, 'In this state the man himself becomes the light' (Bṛ. IV.3.9). Although in dream the Self remains in association with the intellect, still, the intellect does not become an organ for the perception of enjoyment in dream.

What then?

Like painting on a canvas, it is the intellect, coloured with the impressions of the waking state, which becomes the object of perception. In this way there is no discontinuance of the self-effulgence of the Seer. Again, there is this other consideration: In the waking and dream states, since it is so that the Seer perceives all creatures as well as Itself, as, 'These are the creatures, and this is I myself', the negation in the form, 'This one does not now know himself' (in deep-sleep) (VIII.11.2) etc. becomes logical. So also, after having said that for the conscious Self there can be no cessation of the desirable and the undesirable so long as it remains embodied owing to ignorance, with regard to that very Self which becomes unembodied after the rise of Knowledge, it is proper to deny the desirable and the undesirable It had during Its embodiedness—'But the desirable and the undesirable cannot surely touch the unembodied'. It is established in another Upaniṣad that it is the very same Self which

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moves unattached between the dream and waking states, like a great fish moving from one bank to the other (see Bṛ. IV.3.18).

And the statement made that the abode termed as the supreme Person, in which the tranquil one (the person in deep-sleep), having risen from the body, remains engaged in sporting with women etc. is different from the tranquil one, that (statement) also is wrong. Because, even in the fourth stage there is the statement (by Prajāpati), 'I shall explain this very one to you again' (VIII.11.3). If the intention was to speak of something other than That, then Prajāpati would not have said as (he had done) before, 'I shall explain this very one to you again', which would be false. Also there is the other point: After having shown the entry of Existence which is the creator of fire, water, and earth, into its own transformation—the body which is like a sprout—, the instruction, 'Thou art That', to the one who had entered thus, would have been false.

Were the supreme Person different from the tranquil one, the proper instruction should have been, 'You will be sporting in It with women' etc. Similarly, if the Infinite were different from the individual soul, then, after having stated, 'I am That' with regard to the Infinite, there should not have been the conclusion, 'The Self indeed is all this' (VII.25).

This is further supported by another Upaniṣadic text, 'There is no other witness but He' (Bṛ. III.7.23). And the word 'Self' would not have been used in all the Upaniṣads with regard to the ultimate Reality, if the indwelling Self of all creatures were not identical with the ultimate Reality. Therefore it is proved that the

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Self which is the subject matter of the context is one only.

The Self, moreover, has no transmigration since transmigration is superimposed on the Self through ignorance. Snake, silver, dirt, etc. superimposed on rope, nacre and sky through false ignorance, indeed do not belong to them. It is thus explained that the desirable and the undesirable are not eradicated from the embodied one. And the earlier conclusion, 'This one seems to become the perceiver of unpleasant things', and not that 'this one verily becomes the perceiver of unpleasant things' (VIII.10.2), stands proved. If such be the conclusion, the words of Prajāpati, or the words of the Śruti in the guise of Prajāpati, 'This is Immortal, this is Fearless, this is Brahman', stated in all the stages, become surely true. And it is not proper to falsify that through intelligence engaged in vain reasoning, because no other means of proof more valid than this (Śruti) can be had.

Objection: Now, if it be said that the perception of undesirable things like sorrow etc. is a direct and invariable experience?

Reply: No, because they are possible like direct experiences such as, 'I am free from decrepitude', 'I am inflicted by decrepitude', 'I am born', 'I have been living for long', 'I am fair', 'I am dark', 'I am dead', etc.

Objection: If it be held that all these (experiences) are true?

Reply: It is surely a fact which is difficult to understand, because of which even the king of Gods became verily deluded in this matter by thinking that the Self really undergoes destruction, though he was shown the

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reason for Its non-destruction with the illustration of a plate full of water etc. And so also Virocana, though he was very intelligent and a son of Prajāpati, understood the body alone as the Self. Similarly, the Nihilist got drowned in Indra's very sea of the terror of destruction of the Self. So also the Saṁkhyas, although they understood the Self to be the (conscious) witness different from the body, still, because of their non-acceptance of the authority of the Vedas, continue in their acceptance of duality which is within the orbit of death. Likewise, those who follow the doctrines of Kaṇāda and others, are engaged in purifying the substance called the soul which is possessed of nine qualities, like some one cleaning a cloth coloured with the sap of some tree, with the help of soda etc. Similarly, there are others, the ritualists, whose minds being attracted by external things, even while admitting the authority of the Vedas, think like Indra that the ultimate Truth of the unity of the Self is tantamount to annihilation, and go on moving up and down, for ever, like a Persian Wheel. What to speak of other little creatures who are naturally devoid of discrimination and whose minds are drawn away by external things!

Therefore, this Knowledge—which can be realized only by those who have given up all desires for external things, who have nothing else to resort to, who belong to the class of mendicants called Paramahamsas, who have transcended the four stages of life, devoted to the realization arising from the Upaniṣads, who are the most adorable, and who are the followers of the tradition established by Prajāpati—, has been presented by the Upaniṣad in four sections. Therefore, even today, it is they who teach this and not others.

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अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यन्ते॥ २॥

2. Air has no body, light cloud, lightning, and thunder—these are bodiless. As these, having sprung up from that sky and having reached the supreme light (of the sun), become established in their own forms;

That being so, it has to be explained how the bodiless, tranquil one, which through ignorance becomes indistinguishable from the body and verily becomes embodied, gets disentangled from the body and is established in its own nature. Hence an illustration is being given.

Vāyuḥ, air; *aśarīraḥ*, has no body, i.e. it has no body possessed of head, hands etc. Moreover, *abhram*, cloud; *vidyut*, lightning; *stanayitnuḥ*, thunder; *etāṇi*, these also; are *aśarīrāṇi*, bodiless. *Tat*, that being so, after the need for rainfall etc. is over; as *etāni*, these which have been spoken about (cloud etc.); having sprung up *amuṣmāt*, from that (sky)—the Upaniṣad which is on the earth points to the region of the sky which is connected with heaven—, assume a form similar to the sky. Those which were known by their own names as wind etc. now become included in the name 'sky'. Just as the tranquil one becomes identified verily with the body during the state of ignorance, similarly, those which had become (one with the sky) thus, (wind etc.) rise up from that region, *ākāśāt*, from the sky which is connected with heaven, for the sake of fulfilling such purposes as raining down etc.

How?

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After the passing of winter, *upasampadya*, having attained; *param jyotiḥ*, the supreme light, i.e. the intense heat of the summer sun—having been made to assume their own respective, distinct states after giving up their quiescent states, owing to the heat of the sun; (then) at the commencement of the rainy season, *abhiniṣpadyante*, they become established; *svena rūpeṇa*, in their own forms: air taking the form of eastern wind etc.; cloud also taking shape of land, hill, elephant, etc.; lightning, too, taking its own mobile form in the shape of a bright creeper etc.; and thunder also taking its own form of roaring and thunder.

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः॥ ३॥

3. In this very way, this tranquil one becomes established in his own nature after rising up from this body and reaching the supreme Light. He is the supreme Person. There he moves about laughing, sporting, and enjoying with women, vehicles, or kinsmen, but not remembering this body born from the contact of man and woman. That is, just as a horse is harnessed to a vehicle, in that very way this individual soul is joined with this body.

As is this (above) illustration, so, like the attainment of identification of wind etc. with the sky etc. (the individual soul) becomes identified with the body

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during the state of transmigration through ignorance, and thinks in such ways as, 'I am born as the son of such and such a man; becoming decrepit I shall die'. Just as Indra was enlightened by Prajāpati through the process stated before, (so) when *eṣaḥ samprasādaḥ*, this tranquil one is enlightened by the instruction, 'Thou art not possessed of the quilities of the body and the organs, but thou art That'; (then) that tranquil one, the individual soul, *samutthāya*, after rising up; *asmāt śarīrāt*, from this body, like wind from the sky, having understood his true nature as different from the body etc. i.e. having given up the idea of the body as the Self; *abhiniṣpadyate*, becomes established; *svena rūpeṇa*, in his own nature, as Existence which is his own Self. This has been explained before (VIII.12.1).

As before one's enlightenment a rope becomes a snake owing to error, (but) after being revealed it becomes established in its true nature as the rope, similarly *saḥ*, he—the real nature in which the tranquil one becomes established—, is the *uttamaḥ puruṣaḥ*, supreme Person. He who is *uttamaḥ*, the highest and also *puruṣaḥ*, the Puruṣa, is the supreme Person, who Himself becomes manifest as the Persons in the eye and in dream, (but) in deep-sleep remains unmanifest, and has His organs fully withdrawn, and who, again, in His true nature is tranquil and unembodied.[1] Of these, this one who is established in His own nature is the highest Person as compared with the perishable and the imperishable, the manifest and the unmanifest.

[1]Here the four states of the jiva are described—in waking, in dream, in deep-sleep, and in its true nature.

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This has indeed been clearly stated in the Gītā (XV.16–18).

Saḥ, He, that tranquil one, having become established in his own nature; *tatra*, in his own Self, and becoming identified with all; *paryeti*, moves about, sometimes in the forms of Indra and others; *jakṣat*, laughing, or eating good and bad things according to desire; or sometimes *krīḍan*, sporting with things springing up from mere desire or with things of the world of Brahmā; and *ramamāṇaḥ*, enjoying; *strībhiḥ*, with women and others, merely through the mind; *na smaran*, not remembering; *idam śarīram*, this body; *upajanam*, born from the contact of man and woman; or (*upajanam* may mean) that which is born in the form of an individual soul, or that which is near to (closely associated with) the Self. That recollection would surely bring about misery, for misery is its nature.

Objection: Well, should he not remember what he had experienced (i.e. the body) then, this will be tantamount to non-omniscience of the liberated person.

Reply: There is no such fault. That false ignorance through which they (the experience of body etc.) had been created, that false ignorance etc. becomes eradicated by enlightenment. Therefore it is not perceived at all. Hence there is no detraction from his omniscience because of his not recollecting that. Indeed, it is not that whatever was perceived by a lunatic or somebody possessed by a spirit has to be remembered even when lunacy etc. are gone. Similarly, in the present case also, whatever is experienced by transmigrating persons possesed of the defect of ignorance, (that) does not touch the unembodied one who becomes one

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with all, for there is absence of ignorance which was the cause. But those true mental desires covered by falsehood, which are perceived by those whose faults have been eradicated and whose desires have been removed, become united with one who had become identified with all, because of their having been revealed by enlightenment. In this way they are pointed out for the eulogy of the knowledge of the Self. Therefore, it is good that the text specifies them by saying, 'Those desirable things in the world of Brahman'. Since Brahman is identified with everything, therefore, wherever they may be, they are said to be in the world of Brahman.

Objection: Well, is it not contradictory to say that though one, (as stated in) 'The Infinite is that where one does not see anyone else, does not hear anyone else, does not know anyone else' (VII.xxiv.1), and (yet) 'He moves about seeing the desirable things in the world of Brahman'? It is like saying that a man does not see, at the very same time that he sees.

Reply: There is no such defect, because this has been refuted in another Upaniṣad by saying that, since the seeing of the Seer cannot be eradicated, therefore, he verily continues to be seeing, and that since the desires do not exist separately from the Seer, therefore, he does not see (Bṛ. IV.3.23). Although this has been said with regard to deep-sleep, nevertheless, there is the same absence of duality even in the case of the liberated, because he becomes one with all. And it has already been said, 'Who is seen by whom?' (Bṛ. IV.5.15).

(This person) being unembodied by His very nature,

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and having the characteristics of being free from sin etc. how is it said by Prajāpati that this Person is seen in the eye? As to that, it has to be stated how this Person is directly seen in the eye. Hence the following text is introduced. The text states the reason for seeing (the Person) in the eye. The word *saḥ*, that, stands for the illustration (as stated in) '*Yathā prayogyaḥ*, as a horse . . .', or it stands for the yoked animal itself. The word *prayogya* is used in the sense of that which is yoked—a horse or a bullock. As in the world a horse is harnessed *ācaraṇe*, to a vehicle—to that by which one moves, a chariot or a cart—, for pulling it; similarly *asmin śarīre*, to this body which is comparable to a chariot; *yuktaḥ*, is joined; *prāṇaḥ*, the vital force having five functions, (i.e.) the individual conscious Soul associated with the organs, the mind and the intellect; the Self individualised by the two powers of knowledge and action. Like the appointment of an officer by a king, God has entrusted the vital force with the functions of seeing, hearing, and acting, as mentioned in the text, 'On whose leaving the body shall I leave it? And on whose continuance shall I stay on?' (Pr. VI.3). Of that individual soul itself, one part, one location, is the organ of seeing which is the door for the perception of forms (and colours).

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणंमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम्॥४॥

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4. Then, where the eye inheres in this space, he is the Person seen in the eye. The eye is for seeing. Then, the one who is conscious, 'Let me smell this', he is the Self. The organ of smell is for perceiving smell. Then, one who is conscious, 'Let me utter this', he is the Self. The organ of speech is for speaking. Then, one who is conscious, 'Let me hear this', he is the Self. The organ of hearing is for audition.

Atha, then, *yatra*, where, (in which state[1]); *cakṣuḥ*, the eye, the opening in the body; *anuviṣaṇṇam*, inheres; *ākāśam*, in the space figuratively indicated by the black iris; in that state *saḥ*, the unembodied individual soul under discussion; *cākṣuṣaḥ*, is seen in the eye. *Cākṣuṣaḥ* means one existing in the eye. That supreme Seer for whose purpose, due to His association with body etc. the eye is the instrument for seeing, for perception of forms, He is seen here in the eye to be transcendental, unembodied and unassociated, from the act of seeing which stands as the ground for such an inference. Since He is verily the perceiver of all things, therefore, the utterance of Prajāpati, '(He who is) seen in the eye', was by way of indicating the openings of all the organs.

But the particular statement, 'in the eye', is made in all Upanisads because it is the cause of clear comprehension. And there is also the Upaniṣadic text, 'I have seen, therefore it is true.'

Atha, moreover; in this body *yaḥ*, he who; *veda*, has the consciousness—how?—'*Jighrāṇi*, I perceive; *idam*, this as fragrant or fetid; let me experience its smell,'

[1]See Ā.G.

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etc. *saḥ ātmā*, he is the Self. For him is the *ghrāṇam*, organ of smell; *gandhāya*, for smelling, for perceiving smell. *Atha*, then; *yaḥ*, he who; *veda*, has the consciousness; '*Abhivyāharāṇi*, let me speak; *idam*, this sentence,' is the Self. *Vāk*, the organ of speech; is meant *abhivyāhārāya*, for accomplishing the act of uttering. *Atha*, then; *yaḥ*, he who; *veda*, has the consciousness; '*Śṛṇavāni*, Let me hear; *idam*, this'; *saḥ ātmā*, he is the Self. *Śrotram*, the organ of hearing; is *śravaṇāya*, for hearing.

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्रमते य एते ब्रह्मलोके॥ ५॥

5. Then, one who has the consciousness, 'Let me think this', he is the Self. Mind is his divine eye. One who is such, indeed enjoys these desirable things which are in the world of Brahman, seeing them through this divine eye, the mind.

Atha, then; *yaḥ*, one who; *veda*, has the consciousness; '*Idam manvāni*, let me think this', who has the consciousness, 'Let me undertake only the actions of the mind that are not associated with the organs'; *saḥ*, he; is *ātmā*, the Self. The mind is for thinking. Since the expression, 'One who has the consciousness is the Self', has been used everywhere, therefore it is understood that consciousness is Its own nature. As when somebody says, 'That which lights up the front is the sun; that which lights up the right, the left, the north, and above is the sun', then it is understood that it (the

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sun) is of the nature of light. But in the accomplishment of such actions as seeing etc. the eyes etc. are the instruments. And this fact is understood from the very nature of the Self[1]. The agentship of the Self with regard to consciousness follows from Its mere existence and not from Its being engaged in any action. This is just as the sun's being the agent of illumination by its mere presence, but not by its being engaged in that act. *Asya*, of this Self; *manaḥ*, the mind; is *daivam*, the divine, supernatural; *cakṣuḥ*, eye, different from the other organs. The word *cakṣuḥ* is derived in the sense of that with which one sees. On the other hand, the organs remain engaged with things that are of the present, and hence they are not divine. But the mind is the organ for perceiving things of all the three times, it is free from defects, and it is the organ for the perception of everything, subtle, distant etc. Hence it is called the divine eye.

Saḥ, he; *vai*, indeed, who becomes free,—who attains his own nature, who becomes free from body, organs, and mind created by ignorance, and attains the state of being the Self or all—, *eṣaḥ*, such a one, having become pure like space, the Lord of all, and having the mind as the limiting adjunct; *ramate*, enjoys, *etān kāmān*, these desires; *etena*, through this mind which is the lord (of all the organs); *paśyan*, seeing with a vision eternally spread like the light of the sun. Which desires? That is being elaborated: (He enjoys) *ye ete brahmaloke*, these which are in the world of Brahman,

[1]The Self by Its very nature has no action. These actions inhere in the organs, but are falsely attributed to the Self because of the false association of the organs with the Self.

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and are covered by falsehood in the form of attachment to outer things,—like a mine of gold (covered by earth)—, and which are attainable through mere wish. This is the meaning.

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच॥ ६॥ इति द्वादशः खण्डः॥ १२॥

6. Him indeed the gods adore as their Self. Therefore all the worlds, as also, all desirable things have been attained by them. He who, having known that Self, realizes It, attains all the worlds and all desirable things. This is what Prajāpati said, Prajāpati said.

Since this Self was spoken of by Prajāpati to Indra, therefore, having heard of It from him the gods adore that Self even today. And from the adoration of that, *sarve lokāḥ*, all the worlds; *ca*, and; *sarve kāmāḥ*, all desirable things; *āttāḥ*, have been attained. The idea implied is that, the result of that very purpose for which Indra lived in celibacy for one hundred and one years with Prajāpati, was achieved by the gods.

Since a doubt may arise that it was possible for the gods because of their great fortune, but it is not possible for human beings of the present times whose lives are short and whose intellects are poorer, therefore it is said that even a person of the present time can attain all the worlds and all the desirable things. Who is he?

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Anyone who like Indra and others *vijānāti*, realizes; *ātmānam*, the Self; *anuvidya*, after having known that (from teachers and scriptures). This is what *prajāpatiḥ*, Prajāpati; surely *uvāca*, said; *ha*, in a general way, in days of yore. Therefore, the meaning is that the knowledge of the Self and the result of that are equally open to all. The repetition of 'Prajāpati said', is to indicate the conclusion of the topic.

SECTION 13

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति॥ १॥ इति त्रयोदशः खण्डः॥ १३॥

1. 'From the dark I wish to attain the variegated. From the variegated I have attained the dark. Having shaken off sin, like a horse (shaking) its hair, (and) as the moon getting freed from the mouth of Rāhu, I shall attain the uncreated world of Brahman after leaving the body and becoming successful. I shall attain.'

The sacred *mantra*, 'From the dark I wish to attain the variegated', etc. is meant for sanctification, recitation, or meditation. *Shyāma*, dark, is a deep colour. The idea is that the Brahman in the heart is of a deep colour appearing as dark because It is inscrutable. 'Having known that Brahman in the heart with the help of meditation, *shyāmāt*, from the dark; *prapadye*, I wish to attain mentally, after the fall of the body; that world of Brahman which is *śabalam*, variegated—it is

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variegated as it were, since the world of Brahman is mixed with many desirable things like (the lakes named) Ara, Ṇya, etc. since *śabalāt*, from the variegated, from the world of Brahman; *prapadye*, I attain, i.e. I have attained identity with (the Brahman in) the heart for the sake of manifesting names and forms, therefore I wish to attain that very variegated one, the Self which is my original nature.' This is the idea.

'How do I attain the variegated world of Brahman?' That is being stated: '*Iva*, as; *aśvaḥ*, a horse becomes free from dirt; by shaking its *romāṇi*, hair—having removed fatigue and dirt etc. in the hair by shaking (itself); similarly, through the knowledge of the Brahman in the heart, *vidhūya*, having shaken off; *pāpam*, sin referred to by the words virtue and vice, (I shall attain the uncreated world of Brahman). And also *candra iva*, as the moon which is caught by Rāhu (during eclipse) becomes bright *pramucya*, after being released; *rāhoḥ mukhāt*, from the mouth of that Rāhu, similarly *dhūtvā*, after leaving; *śarīram*, the body which is the resort of all evils; and having become *kṛtātmā*, successful through meditation, even while in this world; *abhisambhavāmi*, I shall attain; *akṛtam brahmalokam*, the uncreated world of Brahman.' The repetition of 'I shall attain', is to indicate the end of the *mantra*.

SECTION 14

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतꣳ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये

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यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कꣳ श्येतं लिन्दु माभिगां लिन्दु माभिगाम्॥ १॥ इति चतुर्दशः खण्डः॥ १४॥

1. 'That which is indeed called Space, is the manifester of name and form. That in which they are contained is Brahman. That is Immortal, That is the Self. May I attain the assembly hall of Prajāpati. May I become the fame. May I attain that fame of the Brāhmins, the fame of the Kṣatriyas, and the fame of the Vaiśyas. I wish to attain (that) fame. Such as I am, I am the fame of fames. May I not enter into the white slippery place which is a toothless swallower. May I not enter.

'That which is indeed called Space', etc. is meant to set forth the characteristics of Brahman for the sake of meditation. *Ākāśaḥ vai nāma*, That which is indeed called Space, is the Self well-known in the Upaniṣads. (It is called Space) because It is bodiless and subtle like space. And that Space is *nirvahitā*, the manifester; *nāmarūpayoḥ*, of name and form contained within Itself, which are the seeds of the world, and which are like foam in relation to water. *Te yat antarā*, that in which, that Brahman in they exist—or the meaning is, that which exists in them, in name and form, and which is not touched by them; *tat brahma*, That is Brahman. That is not touched by name and form, is different from name and form, (and) yet It is their manifester. Such is the characteristics of Brahman. This is the meaning. This very idea is stated in the Maitreyī Brāhmaṇa (of

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Bṛ.). Since in all these places (the Upaniṣads) absolute Consciousness is understood, therefore Brahman is Consciousness by nature. And thus they convey the same idea.

How is that known?

To that the answer is:

Saḥ ātmā, He is the Self because the Self in the case of all creatures is well-known to be the inmost consciousness, intuited subjectively. After ascertaining It to be of that very nature, the unembodied Self which is all-pervasive like space, is to be realized as Brahman. And that Self which is Brahman is *amṛtam*, Immortal, free from death.

What follows is a *mantra*:

Prapadye, may I attain; *sabhām veśma*, the assembly hall; *prajāpateḥ*, of Prajāpati, the four-faced one (Brahmā). Moreover, *bhavāmi*, may I become; *yaśaḥ*, the fame, the self of Brahmins called *yaśa*, fame. Since the Brāhmins alone admire Him (the Self) specially, therefore may I become their fame; and also *rājñām*, of the Kṣatriyas; and *viśām*, of the Vaiśyas. They are also competent (for this adoration). Therefore may I become their Self as well. *Anuprāpatsi*, I wish to attain; that *yaśaḥ*, fame. *Saḥ ha aham*, such as I am; I am *yaśasām yaśaḥ*, the Self (fame) of fames—of the selves characterised as body, organs, mind and intellect.

Why do I wish to attain thus? The answer is:

'May I not enter', etc. ... (It is a prayer for not having to enter any womb for rebirth). The repetition of, 'May I not enter', is to show that it (rebirth) is the source of extreme evil.

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SECTION 15

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिꣳसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते॥ १॥ इति पञ्चदशः खण्डः॥ १५॥ इति छान्दोग्योपनिषद्यष्टमोऽध्यायः॥ ८॥

1. Brahmā imparted this knowledge that was such to Prajāpati, Prajāpati (imparted it) to Manu, (and) Manu to the creatures. Having studied the Vedas in the teacher's house in accordance with the injunctions, during leisure after performing the duties to the teacher, he returns home from the teacher's house and takes up the duties of a householder. Then, he studies the scriptures in a sacred place, and makes his sons and disciples virtuous. Then, withdrawing all his organs into the Self, not injuring any creature other than what is prescribed in the scriptures, living in this way to the end of his life, he attains the world of Brahmā. He does not return again, he does not return again.

Brahmā, Hiraṇyagarbha, or the supreme God through Hiraṇyagarbha; *uvāca*, imparted; *prājāpataye*, to Kaśyapa who was a Prajāpati; *tat ha etat*, that knowledge of the Self that was such, together with its

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accessories, through the text starting with, 'The letter that is Om', etc. and consisting of eight chapters speaking of that knowledge, as also meditations. He also imparted this *manave*, to Manu, his own son; and *manu*, Manu; *prajābhyaḥ*, to the creatures. In this way the knowledge contained in the Upaniṣad, which has come down through a succession of teachers conversant with the meaning of the Upaniṣad, is still found among the enlightened.

Since the question may arise that rites have no purpose in the way that knowledge of the Self, as revealed here in three chapters beginning from the Sixth, is seen to be fruitful therefore, for the sake of avoiding this doubt about non-utility of rites, here is stated the purposefulness of rites on account of their producing special results when they are performed by the knowers of the injunctions:

Adhītya, having studied; *vedam*, the Vedas, along with their meanings; *yathā vidhānam*, in accordance with the injunctions, following the injunctions as contained in the Smṛtis; *guroḥ karma-atiśeṣeṇa*, during leisure, i.e. when there is no work after having performed specified duties to the teacher—although all the injunctions contained in the Smṛti are to be followed by an Upakurvāṇa Brahmacāri[1], yet, in order to show the supremacy of serving the teacher it is said,

[1]There are two classes of Brahmacāris who go to the teacher's house for studying the Vedas—the Naiṣṭhikas and the Upakurvāṇa. The former never marry and live with the teacher for life. The latter study for twelve years and return home to settle down as householders.

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'during the time of leisure', etc. The idea is that the Vedas studied in this very way, following the injunctions, become productive of the results of rites and knowledge, but not otherwise.

Abhisamāvṛtya, having returned; *ācāryakulāt*, from the teacher's house after finishing the enquiry into rites; and settling down *kuṭumbe*, in the householders life having obtained a wife according to rules—i.e. remaining engaged in rites enjoined for the householder—.

Even there (in the householders' life) in order to show the importance of the study of scriptures among the duties of householder, 'Seated in the proper way *śucau deśe*, in a secluded place free from dirt etc.; *svādhyāyam adhīyānaḥ*, studying the scriptures, practising the Ṛg-Veda, etc. according to prescribed rules and also more according to ability; and *dhārmikān vidadhat*, training his sons and disciples to be virtuous, guiding them to be virtuous; *sarvendriyāṇi sampratiṣṭhāpya*, withdrawing all his organs; *ātmani*, into his Self, into Brahman in his heart—from the use of the words '(all his) organs', it follows that the implication is, 'giving up rites as well'; *ahimsan*, not injuring, not hurting others; i.e. not hurting *sarva-bhūtāni*, all living things whether moving or not moving. Since by moving about etc. for alms, there may be injury to others, therefore it is said *anyatra tīrthebhyaḥ*, (not hurting creatures) other than those allowed in the scriptures—*tīrtha* means that which is sanctioned by scriptures; so *anyatra tīrthebhyaḥ* means, 'other than those sanctioned by scriptures'. This is common for people in all

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the stages of life. Others explain this to mean non-injury only in localities other than the places of pilgrimage.

Saḥ, he, that competent man, while performing all these things in the householders life itself; *evam vartayan*, living in this way as described; *yāvat āyuṣam*, to the end of his life; *abhisampadyate*, attains after death; *brahmalokam*, the world of Brahmā; *ca*, and; *na punaḥ āvartate*, he does not return again for becoming embodied. From the negation of return which must occur as a matter of course, it follows that having reached the world of Hiraṇyagarbha through the Path of Light etc. he stays there as long as the world of Hiraṇyagarbha lasts, i.e. before that he does not return.

The repetition of, 'he does not return' is meant to conclude the knowledge contained in the Upaniṣad.

ओं आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ओं शान्तिः शान्तिः शान्तिः।।

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APPENDIX

The Soma-sacrifice

The Soma-sacrifice is very elaborate in nature. Not only are its processes very complicated, but it also needs much paraphernalia and wealth. As many as sixteen priests (*ṛtvijs*) conduct this sacrifice. Though the sacrifice is so expensive, it was at one time a must for every Brāhmaṇa family. They were expected to perform it at least once during the course of three generations, failing which they were looked down by other Brāhmaṇas.

Soma is the name of a deity (*devatā*) who is regarded as a king. So he is also known as Rājā Soma. Soma has his abode in heaven (*dyuloka*), but is represented on earth by a creeper said to grow on the Mujwan mountain situated towards the North of the Himalayas.

This sacrifice is conducted by four main priests, namely Hotā, Adhvaryu, Brahmā, and Udgātā. Each one of them is assisted by three priests. So the total number of priests who conduct this sacrifice is sixteen. The duties of these sixteen priests are so interconnected with each other that it is difficult to describe them separately in the case of some of them. The following instance will suffice to prove this fact: During the course of the sacrifice on a certain occasion, the Adhvaryu ignites the fire by fanning; the Prastotā then chants the Sāma-Veda; the Hotā recites the *mantras* from the Ṛg-Veda, and so on. We however, find some references regarding the duties of some of these priests in a few books on this subject. Compiled together, they may be described as follows:

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1. Hotā (Hotṛ): Literally it means an offerer of oblations to the sacrificial fire. In the Soma-*yāga*, he invokes the gods by reciting the Ṛg-Veda. His assistants are called Maitrā-varuṇa, Acchāvāk and Grāvastut, who are also called Puruṣas. At times, to these are also added three more, Brāhmaṇā-cchaṁsī, Āgnīdhra, and Potā, though they are properly assigned to the Brahmā priest. Sometimes an assistant of Adhvaryu, the Neṣṭā, is substituted for the Grāvastut.

i. Maitrā-varuṇa: On one occasion during the course of the sacrifice the Maitrā-varuṇa chants the *anuvākya mantras* while the Hotā chants the *yājjya mantras*. Besides this there are other duties assigned to him.

ii. Acchāvāk: He invokes the deities by chanting *mantras*, besides various other duties assigned to him.

iii. Grāvastut: The word literally means praising the stones used for grinding the Soma creeper. He assists the Hotā during the course of the sacrifice in executing various duties.

2. Adhvaryu: The Adhvaryu priest has to measure the ground of the sacrifice, build the altar, prepare the sacrificial vessels to fetch wood and water, light the fire, (bring the sacrificial animal and immolate it when performing the animal-sacrifice), and while engaged in these duties, he with his assistants, has to repeat the hymns from the Yajur-Veda. Hence that Veda itself has derived the name Adhvaryu. Besides these, while conducting the Soma-sacrifice he has various other duties to perform.

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i. Prati-prasthātā: He assists the Adhvaryu in performing various duties while conducting the Soma-*yāga*.

ii. Neṣṭā: One of his specific duties is to lead forward the wife of the sacrificer, and prepare the *surā*.

iii. Unnetā: Among other duties, his specific duty is to pour the Soma juice into the receptacles.

3. Brahmā: Among the four main priests, Brahmā is the most learned. He is required to know the three Vedas, to supervise the sacrifice, and to set right mistakes. At a later period his functions were based especially on the Atharva-Veda.

i. Brāhmaṇā-cchaṁsī: He assists the Brahmā at the Soma-sacrifice, and recites the *mantras* after the Brahmā or in his absence.

ii. Āgnīdhra: In addition to assisting the Brahmā, this priest kindles the sacred fire for the sacrifice.

iii. Potā: He, too, assists the Brahmā during the sacrifice.

4. Udgātā: The main work of the Udgātā and his assistants is to chant the Sāma-Veda during the Soma-sacrifice. Sāma-Veda is also called the Udgītha, but the name particularly refers to the second part of the Sāma-Veda which is chanted by the Udgātā during the sacrifice. In order to understand the various duties of the Udgātā and his assistants it is necessary to know the proper meaning of the Udgītha. The word literally means 'to chant aloud'. It is also the general name for the Sāma-Veda. The word also stands for *Om*, the three syllabled name of God or the symbol for the

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Reality. The Sāma songs are divided into five or seven parts. In five parts, it is Prastāva, Udgītha, Pratihāra, Upadrava and Nidhana. To these five are also added the Hiṁkāra and the Oṁkāra. The Prastāva is sung by the Prastotā, the Udgītha by the Udgātā, the Pratihāra by the Pratihartā, the Upadrava again by the Udgātā, and the Nidhana by the priests together. The Hiṁkāra is chanted collectively by all the priests while commencing to chant the Sāma-Veda, along with the Oṁkāra.

i. Prastotā: During the Soma-sacrifice he chants the Prastāva.

ii. Pratihartā: This priest chants the Pratihāra.

iii. Subrahmaṇyā: This priest is given that name because he invokes Indra for drinking the Soma juice in the course of the sacrifice. Indra is also called Subrahmaṇyā. So this priest was named after him. Besides this duty, he has to drive the cart in which the sacrificer and the Adhvaryu sit while going to purchase the Soma creepers, and drive them back to the place of the sacrifice.

Thus are in brief the duties assigned to the various priests at the time of the Soma-sacrifice. For further details the following books may be referred to:

i. *Aitareya-āraṇyaka*, Ed. Babashastri Phadke, Pañcamāraṇyaka, 1898, pp. 237–96.

ii. Chinnaswami Shastri, A., *Yajña Tattva Prakāśa*, Ed. E.M.R. Dikshit, Printed by Madras Law Journal Press, 1953, pp.55–96.

iii. Ramendrasunder Trivedi, *Yajña-kathā* (Bengali), Calcutta: Anukul Chandra Ghosh, BS. 1327.

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iv. Radhakanta Deb, *Śabda-kalpadruma* (Sanskrit).
v. Taraknath Tarkavacaspati, *Vācaspatyam* (Sanskrit).
vi. Sir Monier Monier-Williams, *A Sanskrit-English Dictionary*.
vii. V.S. Apte, *Sanskrit-English Dictionary*.

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INDEX TO TEXT

अग्निर्हिङ्कारो वायुः	II	20	1	अथ य एषोऽन्तरक्षिणि	I 7 5
अग्निष्टे पादं वक्तेति	IV	6	1	अथ यच्चतुर्थममृतं	III 9 1
अजा हिङ्कारोऽवयः	II	18	1	अथ यत्तदजायत	III 19 3
अतो यान्यन्यानि	I	3	5	अथ यत्तपो दानम्	III 17 4
अत्र यजमानः				अथ यत्तृतीयममृतं	III 8 1
परस्तादायुषः	II	24	6	अथ यत्पञ्चममृतं	III 10 1
,,	II	24	10	अथ यत्प्रथमास्तमिते	II 9 8
अत्स्यन्नं पश्यसि प्रियं	V	12	2	अथ यत्प्रथमोदिते	II 9 3
,,	V	14	2	अथ यत्रैतत्पुरुषः	VI 8 5
,,	V	15	2	अथ यत्रैतदबलिमानं	VIII 6 4
,,	V	16	2	अथ यत्रैतदस्माच्छरीरात्	VIII 6 5
,,	V	17	2	अथ यत्रैतदाकाशं	VIII 12 4
अथ खलु य उद्गीथः	I	5	1	अथ यत्रोपाकृते	IV 16 4
,,	I	5	5	अथ यत्सङ्गववेलायाम्	II 9 4
अथ खलु व्याजमेवो-				अथ यत्सम्प्रति मध्यन्दिते	II 9 5
द्गीथम्	I	3	3	अथ यत्सत्रायण-	
अथ खलुद्गीथाक्षराणि	I	3	6	मित्याचक्षते	VIII 5 2
अथ खल्वमुमादित्यम्	II	9	1	अथ यदतः परो दिवः	III 13 7
अथ खल्वात्मसम्मितम्	II	10	1	अथ यदनाश-	
अथ खल्वाशी	I	3	8	कायनमित्याचक्षते	VIII 5 3
अथ खल्वेतयर्चा पच्छ	V	2	7	अथ यदवोचं भूः	III 15 5
अथ जुहोति नमः	II	24	14	अथ यदवोचं भुवः	III 15 6
अथ जुहोति नमो वायवे	II	24	9	अथ यदवोचꣳ स्वः	III 15 7
अथ जुहोति नमोऽग्नये	II	24	5	अथ यदशनाति	III 17 2
अथ तत ऊर्ध्वः	III	11	1	अथ यदास्य वाङ् मनसि	VI 15 2
अथ प्रतिसृप्याञ्जलौ	V	2	6	अथ यदि गन्ध-	
अथऽय आत्मा स सेतुः	VIII	4	1	माल्यलोककामः	VIII 2 6
अथ य हमे ग्राम	V	10	3	अथ यदि	
अथ य एतदेवं	V	24	2	गीतवादित्रलोककामः	VIII 2 8
अथ य एतदेवं विद्वान्	I	7	7	अथ यदि तस्याकर्ता	VI 16 2
अथ य एष सम्प्रसादः	VIII	3	4	अथ यदिदमस्मिन्ब्रह्मपुरे	VIII 1 1

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अथ यदि भ्रातृलोककामः VIII 2 3
अथ यदि महज्जिगमिषेद् V 2 4
अथ यदि मातृलोककामः VIII 2 2
अथ यदि यजुष्टो रिष्येत् IV 17 5
अथ यदि सखिलोक-
कामः VIII 2 5
अथ यदि सामतो रिष्येत् IV 17 6
अथ यदि स्त्रीलोककामः VIII 2 9
अथ यदि स्वसृलोक-
कामः VIII 2 4
अथ यदु चैवास्मिञ्छव्यं IV 15 5
अथ यदूर्ध्वं मध्यन्दिनात् II 9 6
अथ यदूर्ध्वमपराह्णात् II 9 7
अथ यदेतदक्षणः शुक्लं I 7 4
अथ यदेतदादित्यस्य I 6 5
अथ यदेवैतदादित्यस्य I 6 6
अथ यद्द्वितीयममृतम् III 7 1
अथ यद्वसति III 17 3
अथ यद्यज्ञ इत्याचक्षते VIII 5 1
अथ यद्यन्नपानलोक-
कामः VIII 2 7
अथ यद्यप्येनानुत्क्रान्त VII 15 3
अथ यद्येनमूष्मसूपालभेत II 22 4
अथ या एता हृदयस्य VIII 6 1
अथ यां चतुर्थीं V 22 1
अथ यां तृतीयां V 21 1
अथ यां द्वितीयां V 20 1
अथ यां पञ्चमीं V 23 1
अथ यानि चतुश्च-
त्वारिꣳशत् III 16 3
अथ यान्यष्टाच-
त्वारिꣳशत् III 16 5
अथ ये चास्येह VIII 3 2
अथ येऽस्य दक्षिणा
रश्मयः III 2 1
अथ येऽस्य प्रत्यञ्चः III 3 1
अथ येऽस्योदञ्चः III 4 1
अथ येऽस्योर्ध्वा रश्मयः III 5 1
अथ यो वेदेदं मन्वानीति VIII 12 5
अथ योऽस्य दक्षिणः III 13 2
अथ योऽस्य प्रत्यङ् सुषिः III 13 3
अथ योऽस्योदङ् सुषिः III 13 4
अथ योऽस्योर्ध्वः सुषिः III 13 5
अथ सप्तविधस्य वाचि II 8 1
अथ ह हꣳसा निशायाम् IV 1 2
अथ ह चक्षुरुद्गीथम् I 2 4
अँथ ह प्राण उच्चिक्र-
मिषन् V 1 12
अथ ह प्राणा अहꣳश्रेयसि V 1 6
अथ ह मन उद्गीथम् I 2 6
अथ ह य एतानेवम् V 10 10
अथ ह य एवायं मुख्यः I 2 7
अथ ह वाचमुद्गीथम् I 2 3
अथ ह शौनकं च IV 3 5
अथ ह श्रोत्रमुद्गीथम् I 2 5
अथ हाग्नयः समूदिरे IV 10 4
अथ हेन्द्रोऽप्राप्यैव VIII 9 1
अथ हैनं गार्हपत्यः IV 11 1
अथ हैनं प्रतिहर्तोपससाद I 11 8
अथ हैनं प्रस्तोतोपससाद I 11 4
अथ हैनं यजमान उवाच I 11 1
अथ हैनं वागुवाच V 1 13
अथ हैनꣳ श्रोत्रमुवाच V 1 14
अथ हैनमन्वाहार्यपचनः IV 12 1
अथ हैनमाहवनीयः IV 13 1
अथ हैनमुद्गातोपससाद I 11 6
अथ हैनमृषभोऽभ्युवाद IV 5 1
अथ होवाच
जनꣳ शार्कराक्ष्य V 15 1

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अथ होवाच बुडिलमा-			
श्वतराश्विम्	V	16	1
अथ होवाच सत्ययज्ञं	V	13	1
अथ होवाचेन्द्रद्युम्नं	V	14	1
अथ होवाचोद्दालकम्	V	17	1
अथात आत्मादेश एव	VII	25	2
अथात शौव उद्गीथः	I	12	1
अथाधिदैवतं य एवासौ	I	3	1
अथाध्यात्मं प्राणो वाव	IV	3	3
अथाध्यात्मं य एवायं	I	5	3
अथाध्यात्मं वागे-			
वक्प्राणः	I	7	1
अथानु किमनुशिष्टः	V	3	4
अथानेनैव ये चैतस्मात्	I	7	8
अथावृत्तेषु द्यौर्हिङ्कारः	II	2	2
अथैतयोः पथोर्न कतरेण	V	10	8
अथोताप्याहुः	II	1	3
अधीहि भगव इति	VII	1	1
अनिरुक्तस्त्रयोदशः	I	13	3
अन्तरिक्षमेवग्वर्वायुः	I	6	2
अन्तरिक्षोदरः कोशः	III	15	1
अन्नं वाव बलाद्भूयः	VII	9	1
अन्नमयꣳ हि सोम्य	VI	5	4
,,	VI	6	5
अन्नमशितं त्रेधा विधीयते	VI	5	1
अन्नमिति होवाच	I	11	9
अन्यतरामेव वर्तनीम्	IV	16	3
अपां का गतिरित्यसौ	I	8	5
अपाꣳ सोम्य पीयमानानां	VI	6	3
अपाने तृप्यति वाक्तृप्यति	V	21	2
अभिमन्थति स हिङ्कारः	II	12	1
अभ्रं भूत्वा मेघो भवति	V	10	6
अभ्राणि संप्लवन्ते	II	15	1
अमृतत्वं देवेभ्यः	II	22	2
अयं वाव लोकः	I	13	1
अयं वाव स योऽयमन्तः	III	12	8
अयं वाव स			
योऽयमन्तर्हृदये	III	12	9
अरिष्टं कोशम्	III	15	3
अशनापिपासे मे सोम्य	VI	8	3
अशरीरो वायुरभ्रं विद्युत्	VIII	12	2
असौ वा आदित्यः	III	1	1
असौ वाव लोकः	V	4	1
अस्य यदेकाꣳ शाखां	VI	11	2
अस्य लोकस्य का गतिः	I	9	1
अस्य सोम्य महतो			
वृक्षस्य	VI	11	1
आकाशो वाव तेजसः	VII	12	1
आकाशो वै नाम	VIII	14	1
आगाता ह वै कामानां	I	2	14
आत्मानमन्ततं उपसृत्य	I	3	12
आदित्यस्य रेतसः	III	17	7
आदित्य इति होवाच	I	11	7
आदित्य ऊकारः	I	13	2
आदित्यमथ वैश्वदेवम्	II	24	13
आदित्यो ब्रह्मेत्यादेशः	III	19	1
आदिरिति द्वयक्षरम्	II	10	2
आपः पीतास्त्रेधा			
विधीयन्ते	VI	5	2
आपयिता ह वै कामानां	I	1	7
आपो वावान्नाद्भूयः	VII	10	1
आप्नोति हादित्यस्य	II	10	6
आशा वाव स्मराद्भूयसी	VII	14	1
इति तु पञ्चम्यामा-			
हुतावापः	V	9	1
इदं वाव तज्ज्येष्ठाय	III	11	5
इदमिति ह प्रतिजज्ञे	IV	14	3
इमाः सोम्य नद्यः	VI	10	1
इयमेवर्गग्निः	I	6	1
उदशरावे आत्मानमवेक्ष्य	VIII	8	1

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उदाने तृप्यति त्वक्तृप्यति	V	23	2	एष ह वा उदक्प्रवणः	IV	17	9
उद्गीथ इति त्र्यक्षरम्	II	10	3	एष ह वै यज्ञो योऽयम्	IV	16	1
उद्दालको हारुणिः	VI	8	1	एषां भूतानां पृथिवी रसः	I	1	2
उद्यन्हिङ्कार उदितः	II	14	1	ओ ३ मदा ३ मों ३	I	12	5
उद्वयं तमसस्परिज्योतिः	III	17	8	ओमित्येतदक्षरमुद्-			
उपकोसलो ह वै	IV	10	1	गीथमुपासीत	I	4	1
उपमन्त्रयते स हिङ्कारः	II	13	1	"	I	1	1
ऋग्वेदं भगवोऽध्येमि	VII	1	2	औपमन्यव कं त्वम्	V	12	1
ऋतुषु पञ्चविधम्	II	5	1	कं ते काममागायानीत्येषः	I	7	9
एकविꣳ शत्यादित्यम्	II	10	5	कतमा कतमर्क्कतमत्	I	1	4
एतꣳ संयद्वाम हत्याचक्षते	IV	15	2	कल्पन्ते हास्मा ऋतवः	II	5	2
एतध्दस्म वै तद्विद्वाꣳसः	VI	4	5	कल्पन्ते हास्मै	II	2	3
एतद्धस्म वै तद्विद्वानाह	III	16	7	का साम्नो गतिरिति	I	8	4
एतमु एवाहमध्यगासिषं	I	5	2	कुतस्तु खलु	VI	2	2
"	I	5	4	क्व तर्हि यजमानस्य	II	24	2
एतमृग्वेदम-				गायत्री वा इदꣳसर्वं	III	12	1
भ्यतपꣳस्तस्याभि	III	1	3	गोअश्वमिह महि-			
एतेषां मे देहीति	I	10	3	मेत्याचक्षते	VII	24	2
एवं यथाश्मान-				चक्षुरेव ब्रह्मणश्चतुर्थः	III	18	5
माखणमृत्वा	I	2	8	चक्षुरेवर्गात्मा	I	7	2
एवꣳ सोम्य ते षोडशानाम्	VI	7	6	चक्षुर्हीच्चक्राम	V	1	9
एवमेव खलु सोम्य	VI	6	2	चित्तं वाव सङ्कल्पाद्-			
"	VI	11	3	भूयः	VII	5	1
एवमेव खलु सोम्येमाः	VI	10	2	जानश्रुतिर्ह पौत्रायणः	IV	1	1
एवमेव प्रतिहर्तारमुवाच	I	10	11	तं चेदेतस्मिन्वयसि	III	16	2
एवमेवैष मघवन्निति	VIII	9	3	"	III	16	4
"	VIII	11	3	"	III	16	6
एवमेवैष सम्प्रसादः	VIII	12	3	तं चेद्ब्रूयुरस्मिँश्चेदिदं	VIII	1	4
एवमेवोद्गातारमुवाच	I	10	10	तं चेद्ब्रूयुर्यदिदमस्मिन्	VIII	1	2
एवमेषां लोकानामासां	IV	17	8	तं जायोवाच तप्तः	IV	10	2
एष उ एव भामनीरेष हि	IV	15	4	तं जायोवाच हन्त	I	10	7
एष उ एव वामनीरेष हि	IV	15	3	तं मद्गुरुपनिपत्याभ्युवाद	IV	8	2
एष तु वा अतिवदति	VII	16	1	तं वा एतं देवाः	VIII	12	6
एष म आत्मान्तर्हृदये	III	14	3	तꣳ हꣳस			
एष वै यजमानस्य	II	24	15	उपनिपत्याभ्युवाद	IV	7	2

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तꣳ ह चिरं वसेत्याज्ञा	V	3	7	तद्धैतद्ब्रह्मा प्रजापतये	III	11	4
तꣳ ह प्रवाहणः	I	8	8	,,	VIII	15	1
तꣳ ह शिलकः	I	8	6	तद्धोभये देवासुराः	VIII	7	2
तꣳ हाङ्गिरा उद्गीथम्	I	2	10	तद्य इत्थं विदुः	V	10	1
तꣳ हाभ्युवाद रैक्वेदम्	IV	2	4	तद्य इह रमणीयचरणाः	V	10	7
तꣳ हैतमतिधन्वा	I	9	3	तद्य एवैतं ब्रह्मलोकं	VIII	4	3
तꣳहोवाच किंगोत्रः	IV	4	4	तद्य एवैतावरं च	VIII	5	4
तꣳ होवाच नैतदब्राह्मणः	IV	4	5	तद्यत्प्रथममृतम्	III	6	1
तꣳ होवाच यं वै	VI	12	2	तद्यत्रैतत्सुप्तः	VIII	6	3
तꣳहोवाच यथा सोम्य	VI	7	5	,,	VIII	11	1
,,	VI	7	3	तद्यथा महापथ आततः	VIII	6	2
त इमे सत्याः कामाः	VIII	3	1	तद्यथा लवणेन	IV	17	7
त इह व्याघ्रो वा				तद्यथेषीकातूलमग्नौ	V	24	3
सिꣳहो वा	VI	9	3	तद्यथेह कर्मजितो लोकः	VIII	1	6
त एतदेव रुपमभि	III	6	2	तद्यद्यूक्तो रिष्येद्भूः	IV	17	4
,,	III	7	2	तद्यद्भक्तं			
,,	III	8	2	प्रथममागच्छेत्	V	19	1
,,	III	9	2	तद्यद्रजतꣳसेयं पृथिवी	III	19	2
,,	III	10	2	तद्वा एतदनुज्ञाक्षरं यद्धि	I	1	8
तत्रोद्गातृनास्तावे	I	10	8	तद्वयक्षरꣳतदादित्यम्	III	1	4
तथामुष्मिँल्लोके	I	9	4	,,	III	2	3
तथेति ह समुपविविशुः	I	8	2	,,	III	3	3
तदुताप्याहः साम्नैनमुपा	II	1	2	,,	III	4	3
तदु ह जानश्रुतिः	IV	1	5		III	5	3
,,	IV	2	1	तद्वा एतदनुज्ञाक्षरं	I	1	8
तदु ह शौनकः कापेयः	IV	3	7	नमग्निरभ्युवाद सत्यकाम	IV	6	2
तदेतच्चतुष्पाद्ब्रह्म	III	18	2	तमु ह परः प्रत्युवाच	IV	1	3
तदेतन्मिथुनमोमिति	I	1	6	तमु ह परः प्रत्युवाचाह	IV	2	3
तदेष श्लोकः	VIII	6	6	तयोरन्यतरां मनसा	IV	16	2
तदेष श्लोको न पश्यः	VII	26	2	तस्मा आदित्याश्च	II	24	16
तदेष श्लोको यदा	V	2	8	तस्मा उ ह ददुस्ते	IV	3	8
तदेष श्लोको यानि	II	21	3	तस्मादप्यद्येहाददान	VIII	8	5
तदैक्षत बहु स्यां	VI	2	3	तस्मादाहुः सोष्यति	III	17	5
तद्धैतदसत्यकामः	V	2	3	तस्मादु हैवंविद्यद्यपि	V	24	4
तद्धैतंदघोर आङ्गिरसः	III	17	6	तस्माद्वा एतꣳसेतुं	VIII	4	2

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तस्मिन्निमानि सर्वाणि	II	9	2	तान्होवाचैते वै खलु	V	18	1
तस्मिन्नेतस्मिन्नग्नौ	V	4	2	तावानस्य महिमा	III	12	6
,,	V	5	2	तासां त्रिवृतं त्रिवृतमेकैकां	VI	3	3
,,	V	6	2	,,	VI	3	4
,,	V	7	2	तेजसः सोम्याश्चमानस्य	VI	6	4
,,	V	8	2	तेजो वावाभ्दयो भूयः	VIi	11	1
तस्मिन्यावत्संपातम्	V	10	5	तेजोऽशितं त्रेधा विधीयते	VI	5	3
तस्मै श्वा श्वेतः	I	12	2	तेभ्यो ह प्राप्तेभ्यः	V	11	5
तस्य क्व मूलꣳस्यात्	VI	8	4	तेन तꣳह बकः	I	2	13
	VI	8	6	तेन तꣳ ह बृहस्पतिः	I	2	11
तस्य प्राची दिग्जुहूर्नाम	III	15	2	तेन तꣳ हायास्य	I	2	12
तस्य यथा कप्यासं	I	6	7	तेनेयं त्रयी विद्या	I	1	9
तस्य यथाभिनहनं	VI	14	2	तेनोभौ कुरुतो यश्चैतदेवं	I	1	10
तस्य ये प्रञ्चो रश्मयः	III	1	2	ते यथा तत्र न विवेकम्	VI	9	2
तस्यर्क्च साम च गेष्णौ	I	6	8	ते वा एते गुह्याः	III	5	2
तस्य ह वा एतस्य	III	13	1	ते वा एतेऽथर्वाङ्गिरसः	III	4	2
तस्य ह वा एतस्यात्मनः	V	18	2	ते वा एते पञ्च	III	13	6
तस्य ह वा एतस्यैवं	VII	26	1	ते वा एते रसनाꣳ रसाः	III	5	4
तस्या ह मुखमुपोद्गृह्णन्	IV	2	5	तेषां खल्वेषां भूतानां	VI	3	1
तस्यैषा दृष्टिर्यत्रैतत्	III	13	8	ते ह प्राणाः प्रजापतिं	V	1	7
त्रयी विद्या हिङ्कारप्रयः	II	21	1	ते ह नासिक्यं	I	2	2
त्रयो धर्मस्कन्धा यज्ञः	II	23	1	ते ह यथैवेदं	I	12	4
त्रयो होद्गीथे	I	8	1	ते ह सम्पाद-			
ता आप ऐक्षन्त	VI	2	4	याञ्चत्तुरुदालकः	V	11	2
तानि वा एतानि				ते होचुरुपकोसलैषा	IV	14	1
यजूꣳष्येतम्	III	2	2	ते होचुर्येन हैवार्थेन	V	11	6
तानि वा एतानि सामानि	III	3	2	तौ वा एतौ द्वौ	IV	3	4
तानि ह वा एतानि	VII	4	2	तौ ह द्वात्रिꣳशतं वर्षाणि	VIII	7	3
,,	VII	5	2	तौ ह प्रज़ापतिरुवाच	VIII	7	4
,,	VIII	3	5	,,	VIII	8	2
तानु तत्र मृत्युर्यथा	I	4	3	तौ हान्वीक्ष्य प्रजापतिः	VIII	8	4
तान्यभ्यतपत्तेभ्यः	II	23	3	तौ होचतुर्यथैवेदमावां	VIII	8	3
तान्होवाच प्रातर्वः	V	11	7	दध्नः सोम्य मथ्यमानस्य	VI	6	1
तान्होवाचाश्वपतिर्वैं	V	11	4	दुग्धेऽस्मै वाग्दोहं	I	13	4
तान्होवाचोहैव	I	12	3	,,	II	8	3

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देवा वै मृत्योर्बिभ्यतः	I	4	2	प्रस्तोतर्या देवता	I	10	9
देवासुरा ह वै यत्र	I	2	1	प्राचीनशाल औपमन्यवः	V	11	1
द्यौरेवर्गादित्यः	I	6	3	प्राण इति होवाच	I	11	5
द्यौरेवोदन्तरिक्षं गीः	I	3	7	प्राण एव ब्रह्मणश्चतुर्थः	III	18	4
ध्यानं वाव चित्ताद्भूयः	VII	6	1	प्राणे तृप्यति चक्षुस्तृप्यति	V	19	2
नक्षत्राण्येवक्वर्चन्द्रमाः	I	6	4	प्राणेषु पञ्चविधꣳ			
न वधेनास्य हन्यते	VIII	10	2	परोवरीयः	II	7	1
"	VIII	10	4	प्राणो वा आशायाः	VII	15	1
न वै तत्र न निम्लोच	III	11	2	प्राणो ह्येवैतानि सर्वाणि	VII	15	4
न वै नूनं भगवन्तस्ते	VI	1	7	प्राप हाचार्यकुलं	IV	9	1
न वै वाचो न चक्षूꣳषि	V	1	15	बलं वाव विज्ञानाद्भूयः	VII	8	1
न स्विदेतेऽप्युच्छिष्टा इति	I	10	4	ब्रह्मणः सोम्य ते पादं	IV	6	3
न ह वा अस्मा उदेति	III	11	3	"	IV	7	3
न हाप्सु प्रैत्यप्सुमान्	II	4	2	"	IV	8	3
नान्यस्मै कस्मैचन	III	11	6	ब्रह्मणश्च ते पादं			
नाम वा ऋग्वेदो यजुर्वेदः	VII	1	4	ब्रवाणीति	IV	5	2
निधनमिति त्र्यक्षरं	II	10	4	ब्रह्मवादिनो वदन्ति	II	24	1
नैवैतेन सुरभि न	I	2	9	ब्रह्मविदिव वै सोम्य	IV	9	2
न्यग्रोधफलमत आहरेतीदं	VI	12	1	भगव इति ह प्रतिशुश्राव	IV	14	2
पञ्च मा राजन्यबन्धुः	V	3	5	भगवाꣳ स्त्वे मे	I	11	3
परोवरीयो हास्य भवति	II	7	2	भवन्ति हास्य पशवः	II	6	2
पर्जन्यो वाव गौतमाग्निः	V	5	1	मघवन्मर्त्य वा इदꣳ	VIII	12	1
पशुषु पञ्चविधम्	II	6	1	मटचीहतेषु कुरुष्वाटिक्या	I	10	1
पुरा तृतीयसवनस्योपा	II	24	11	मद्गुष्टे पादं वक्तेति	IV	8	1
पुरा प्रातरनुवाकस्योपा	II	24	3	मनो ब्रह्मेत्युपासीत	III	18	1
पुरा माध्यन्दिनस्य	II	24	7	मनोमयः प्राणशरीरः	III	14	2
पुरुषꣳ सोम्योत	VI	16	1	मनो वाव वाचो भूयः	VII	3	1
पुरुषꣳ सोभ्योतोपतापिनं	VI	15	1	मनो हिङ्कारा वाक्	II	11	1
पुरुषो वाव गौतमाग्निः	V	7	1	मनो होच्चक्राम	V	1	11
पुरुषो वाव यज्ञस्तस्य	III	16	1	मानवो ब्रह्मैवैक ऋत्विक्	IV	17	10
पृथिवी वाव गौतमाग्निः	V	6	1	मासेभ्यः पितृलोकं	V	10	4
पृथिवी हिङ्कारोऽन्तरिक्षं	II	17	1	मासेभ्यः संवत्सरꣳ	V	10	2
प्रजापतिर्लोकानभ्यतपत्	II	23	2	यं यमन्तमभिकामः	VIII	2	10
"	IV	17	1	य आत्मापहतपाप्मा	VIII	7	1
प्रवृत्तोऽश्वतरीरथः	V	13	2	य एष स्वप्ने महीयमानः	VIII	10	1

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य एषोऽक्षिणि पुरुषः	IV	15	1	या वै सा पृथिवीयं	III	12	3
यच्चन्द्रमसो रोहितꣳरुपम्	VI	4	3	येन.च्छन्दसा	I	3	10
यत्र नान्यत्पश्यति	VII	24	1	येनाश्रुतꣳ श्रुतं	VI	1	3
यथा कृताय-				यो वै भूमा तत्सुखम्	VII	23	1
विजितायाधरेयाः	IV	1	4	योषा वाव गौतमाग्निः	V	8	1
"	IV	1	6	यो ह वा आयतनं	V	1	5
यथा विलीनमेवाङ्ग	VI	13	2	यो ह वै ज्येष्ठं च श्रेष्ठं च	V	1	1
यथा सोम्य पुरुषं	VI	14	1	यो ह वै प्रतिष्ठां वेद	V	1	3
यथा सोम्य मधु मधुकृतः	VI	9	1	यो ह वै वसिष्ठं वेद	V	1	2
यथा सोम्यैकेन नख	VI	1	6	यो ह वै सम्पदं वेद	V	1	4
यथा सोम्यैकेन मृत्पिण्डेन	VI	1	4	रैक्वेमानि षट् शतानि	IV	2	2
यथा सोम्यैकेन लोह	VI	1	5	लवणमेतदुदकेऽवधायाथ	VI	13	1
यथेह क्षुधिता बाला मातरं	V	24	5	लोꣳकद्वारमपावार्णृ	II	24	4
यदग्ने रोहितꣳ रुपम्	VI	4	1	"	II	24	8
यदादित्य रोहितम्	VI	4	2	"	II	24	12
यदाप उच्छुष्यन्ति	IV	3	2	लोकेषु पञ्चविधꣳ			
यदा वा ऋचमाप्नोति	I	4	4	सामोपासीत	II	2	1
यदा वै करोत्यथ	VII	21	1	लोम हिङ्कारस्त्वक्-			
यदा वै निस्तिष्ठत्यथ	VII	20	1	प्रस्तावः	II	19	1
यदा वै मनुतेऽथ	VII	18	1	वसन्तो हिङ्कारः	II	16	1
यदा वै विजानात्यथ	VII	17	1	वसिष्ठाय			
यदा वै श्रद्दधात्यथ	VII	19	1	स्वाहेत्यग्नावाज्यस्य	V	2	5
यदा वै सुखं लभतेऽथ	VII	22	1	वर्षति हास्मै	II	3	2
यहुदिति स उद्गीथः	II	8	2	वागेव ब्रह्मणश्चतुर्थः	III	18	3
यदु रोहितमिवाभूदिति	VI	4	6	वागेवकर्प्राणः	I	1	5
यद्वविज्ञातमिवाभूत्	VI	4	7	वाग्वाव नाम्नो भूयसी	VII	2	1
यद्विद्युतो रोहितꣳ रुपम्	VI	4	4	वायुर्वाव सम्वर्गो यदा	IV	3	1
यद्वै तत्पुरुषे शरीरमिदं	III	12	4	विज्ञानं वाव ध्यानाद्भूयः	VII	7	1
यद्वै तद्ब्रह्मेतीदम्	III	12	7	विनर्दि साम्नो वृणे	II	22	1
यस्तद्वेद स वेद	II	21	4	वृष्टौ पञ्चविधꣳ	II	3	1
यस्यामृचि तामृचं	I	3	9	वेत्थ यथासौ लोको न	V	3	3
यां दिशमभिष्टोष्यन्	I	3	11	वेत्थ यदितोऽधि प्रजाः	V	3	2
या वाक्सर्क्तस्मात्	I	3	4	व्याने तृप्यति श्रोत्रं तृप्यति	V	20	2
यावान्वा अयमाकाशः	VIII	1	3	श्यामाच्छबलं प्रवद्ये	VIII	13	1
या वै सा गायत्रीयं	III	12	2	श्रुतꣳह्येव मे भगवद्	IV	9	3

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श्रोत्रꣳ होच्चक्राम	V	1	10	स य एतमेवं विद्वाꣳ-				
श्रोत्रमेव ब्रह्मणश्चतुर्थः	III	18	6	श्चतुष्कलं	IV	8	4	
श्रोत्रमेवर्ङ्मनः	I	7	3	स य एवमेवं विद्वानादित्यं	III	19	4	
श्वेतकेतुर्हारुणेयः	V	3	1	स य एवमेवं विद्वानुपास्ते	IV	11	2	
"	VI	1	1	"	IV	12	2	
षोडशकलः सोम्य	VI	7	1	"	IV	13	2	
संकल्पो वाव मनसः	VII	4	1	स य एवमेतत्साम	II	21	2	
स एतां त्रयीं विद्याम्	IV	17	3	स य एवमेतद्बृहदादित्ये	II	14	2	
स एतास्तिस्रो देवताः	IV	17	2	स य एवमेतद्यज्ञाय-				
स एवाधस्तात्स उपरि	VII	25	1	ज्ञीयमङ्गेषु	II	19	2	
स एष परोवरीयानुद्गीथः	I	9	2	स य एवमेतद्रथन्तरमग्नौ	II	12	2	
स एष ये चैतस्मात्	I	7	6	स य एवमेतद्गायत्रं	II	11	2	
स एष रसनाꣳ रसतमः	I	1	3	स य एवेमेतद्राजनं				
स जातो यावदायुषं	V	9	2	देवतासु	II	20	2	
सत्यकामो ह जाबालः	IV	4	1	स य एवमेतद्रामदेव्यं	II	13	2	
सदेव साम्येदमग्ने	VI	2	1	स य एवमेतद्वैराजमृतुषु	II	16	2	
स ब्रूयान्नास्य जरयैतत्	VIII	1	5	स य एवमेतद्वैरूपं	II	15	2	
समस्तस्य खलु	II	1	1	स य एवमेताः शक्वर्यो				
समान उ एवायं चासौ	I	3	2	लोकेषु	II	17	2	
समाने तृप्यति मनस्तृप्यति	V	22	2	स य एवमेता रेवत्यः	II	18	2	
स य आकाशं ब्रह्मे				स य एषोऽणिमैतदा-				
त्युपास्ते	VII	12	2	त्म्यमिदꣳ	VI	8	7	
स य आशां ब्रह्मेत्युपास्ते	VII	14	2	"	VI	9	4	
स य इदमविद्वानग्निहोत्रं	V	24	1	"	VI	10	3	
स य एतदेवं विद्वानक्षरं	I	4	5	"	VI	12	3	
स य एतदेव विद्वान्	II	1	4	"	VI	13	3	
स य एतदेवममृतं वेद	III	6	3	"	VI	14	3	
"	III	7	3	"	VI	15	3	
"	III	8	3	स यः ब्रह्मेत्युपास्ते	VII	13	2	
"	III	9	3	स यः संकल्पं ब्रह्मेत्यु-				
"	III	10	3	पास्ते	VII	4	3	
स य एतमेवं विद्वाꣳ-				स यथा तत्र	VI	16	3	
श्चतुष्कलं	IV	5	3	स यथा शुकुनिः सूत्रेण	VI	8	2	
"	IV	6	4	स यथोभयपाद्ब्रजन्रथः	IV	16	5	
"	IV	7	4	स यदवोचं प्राणं	III	15	4	

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स यदशिशिषति	III	17	1	स ह खादित्वातिशेषान्	I	10	5
स यदि पितरं वा मातरं	VII	15	2	स ह गौतमो राज्ञः	V	3	6
स यदि पितृलोककामः	VIII	2	1	स ह द्वादशवर्ष उपेत्य	VI	1	2
स यश्चित्तं ब्रह्मेत्युपास्ते	VII	5	3	स ह पञ्चदशाहानि	VI	7	2
स यस्तेजो ब्रह्मेत्युपास्ते	VII	11	2	स ह प्रातः सञ्जिहानः	I	10	6
स यावदादित्य उत्तरतः	III	10	4	स ह व्याधिनानशितुं	IV	10	3
स यावदादित्यः	III	6	4	स ह शिलकः	I	8	3
स यावदादित्यः पश्चात्	III	9	4	स ह सम्पादयाञ्चकार	V	11	3
स यावदादित्यः पुरस्तात्	III	7	4	स ह हारिद्रुमतं गौतमम्	IV	4	3
स यावदादित्यो दक्षिणतः	III	8	4	स हाशाथ हैनमुपससाद	VI	7	4
स यो ध्यानं ब्रह्मेत्युपास्ते	VII	6	2	स हेभ्य कुल्माषान्खादन्तं	I	10	2
स यो नाम ब्रह्मेत्युपास्ते	VII	1	5	स होवाच किं मेऽन्नं	V	2	1
स योऽन्नं ब्रह्मेत्युपास्ते	VII	9	2	स होवाच किं मे वासः	V	2	2
स योऽपि ब्रह्मेत्युपास्ते	VI	10	2	स होवाच भगवन्तं वा	I	11	2
स यो बलं ब्रह्मेत्युपास्ते	VII	8	2	स होवाच महात्मनः	IV	3	6
स यो मनो ब्रह्मेत्युपास्ते	VII	3	2	स होवाच विजानाम्यहं	IV	10	5
स यो वाचं ब्रह्मेत्युपास्ते	VII	2	2	सा ह वागुच्चक्राम	V	1	8
स यो विज्ञानं ब्रह्मेत्युपास्ते	VI	7	2	सा हैनमुवाच नाहम्	IV	4	2
सर्वं खल्विदं ब्रह्म	III	14	1	सेयं देवतैक्षत	VI	3	2
सर्वकर्मा सर्वकामः	III	14	4	सैषा चतुष्पदा षड्विधा	III	12	5
सर्वास्वप्सु पञ्चविधम्	II	4	1	सोऽधस्ताच्छकटस्य	IV	1	8
सर्वे स्वरा इन्द्रस्यात्मानः	II	22	3	सोऽहं भगवो मन्त्रविदे-			
सर्वे स्वरा घोषवन्तः	II	22	5	वास्मि	VII	1	3
स वा एष आत्मा हृदि	VIII	3	3	स्तेनो हिरण्यस्य सुरां	V	10	9
स समित्पाणिः पुनरेवाय	VIII	9	2	स्मरो वावाकाशाद्भूयः	VII	13	1
"	VIII	10	3	हꣳसस्ते पादं वक्तेति	IV	7	1
"	VIII	11	2	हन्ताहमेतद्भगवतो			
स ह क्षत्तान्विष्य	IV	1	7	वेदानीति	I	8	7

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